

Journal of Religious Instruction

Issued

with

Ecclesiastical Approval

THE JOURNAL OF RELIGIOUS INSTRUCTION is published monthly from September to June by De Paul University, Chicago. The subscription price is \$3.00 a year; the price of single copies is 50 cents. Orders for service of less than a half-year will be charged at the single copy rate. Postage is prepaid by the publishers on all orders from the United States. Postage is charged extra for Canada and all Foreign countries.

Entered as second-class matter September 21, 1931, at the post office at Chicago, Illinois, under the Act of March 3, 1879.

Volume XII

MARCH, 1942

Number 7

\$3.00 a year PUBLISHED MONTHLY EXCEPT JULY AND AUGUST 50 cents a copy

Address all communications regarding editorial matters to the Editor, Journal of Religious Instruction, 64 E. Lake Street, Chicago, Illinois. Address all subscription communications to the business manager, 517 So. Jefferson Street, Chicago, Illinois. Address advertising communications to J. H. Meier, Advertising Manager, 64 W. Randolph Street, Chicago.

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PRINTED IN U.S.A.

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Editorial Notes and Comments

FINDING THE KERNEL IN THE MISSAL

Last fall "Timely Tracts" of *Orate Fratres*¹ raised a question relative to the extensive use of missals by Catholics. We submit the question and its discussion to our readers. Investigation invariably shows that the individual needs guidance not only in understanding the missal, but in discovering in it direction for his personal spiritual life and the means whereby he may offer the Mass with the priest. This observation is equally applicable at all levels of Catholic education.

Actually millions of missals have been sold to Catholics here and abroad in the last two decades. Father Stedman's missal is the greatest best seller ever. If it goes on, as it does now, no Catholic man, woman or child will be without a missal in about four or five years.

Does that mean that the average Catholic has become "liturgically" minded, really actively participates in the Church's mysteries to the full extent he should? By no means! I have met dozens of Catholics who used the missal, who even liked to use it, but they went right on with the old ways and practices. It never dawned on them that one can "use" a missal. They were glad to read all these things they never heard about. Mass went much quicker. It was not so boring any more. Indeed it was "fun" to read all these things, at least for some time. And then came the great parting of the road.

The majority went back to the "old method" of just sitting through Mass, or praying just anything. Only a minority grew out of their Stedman, bought a complete missal, and kept using it. And out of these a small, very small, minority made the missal the guide of their spiritual life, prepared themselves for Communion with their missal, or rather by "con-celebrating" the Mass, looked for their prayer, inspiration and instruction in the prayer-book of the Church, the Roman missal.

¹H.A.R. "Timely Tracts-Bible and Liturgy", *Orate Fratres*, Vol. XV, No. 12 (November 2, 1941), pp. 561-562.

And this second minority—with few exceptions—were all people who had met a priest, a nun, a teacher, a friend, a periodical, which helped them to penetrate the shell and to find the kernel. Only in a few cases did I find a priest or a religious, perhaps two or three people, who found their way solely by using the books of the Church. If it were just a question of having a missal, we might indeed flatter ourselves by the thought that we are on the road to perfection. I am not that optimistic.

MORNING AND EVENING PRAYERS

From a recent investigation, confined to students in a single high school, Brother Alfred, F.S.C., procured information that teachers elsewhere might like to consider. In inquiring into the frequency with which boys say morning and evening prayers, Brother Alfred found that there is "a definite tailing-off in fidelity to morning and evening prayers as students go from the freshman to the senior class." Teachers in other schools might like to determine if their findings are the same as Brother Alfred's. If they are, religious education ought to discover causes and offer guidance that would be helpful in terms of present-day living.

CHARACTER GROWTH THROUGH THE PARTICIPATION OF HIGH SCHOOL AND COLLEGE YOUTH IN CONFRATERNITY PROGRAMS

High schools and colleges that are slow in encouraging youth to assist with local Confraternity programs are depriving young people of a valuable medium for character development. We are enthusiastic about the opportunities. In year-round classes and in vacation schools we have seen boys and girls almost heroic as they put Christian teachings into practice. These youth assumed responsibility, sacrificed personal interests, manifested a generous love for the under-

privileged, were most faithful to duties assigned, spent hours in preparation, and, what is also revealing, they had fun in doing these things; they expressed genuine regret at the end of the term. We worked with typical youth. Some were helpers and some were teachers, and all, without exception, were truly admirable in the traits of character they manifested, not the least of which was the edification they gave to the children. Indeed, boys and girls are deprived of an excellent opportunity for growth when they are not invited to take part in vacation school programs.

ONE HUNDRED ANSWERS FOR MEMORIZATION FROM "THE REVISED BALTIMORE CATECHISM NO. 2"

Last month this JOURNAL presented principles to use in selecting questions for memorization from the revised *Catechism*. The following one hundred questions are the result of a study made by students and instructor in the class in the Teaching of Religion at the De Paul University Normal School. Before listing these questions, may we again say that the JOURNAL OF RELIGIOUS INSTRUCTION does not think any answer to a question in the *Catechism* should be memorized until the child first understands the answer. If the pupil is too immature to understand a given question, then the question should not be presented to him.

LESSON 1. THE PURPOSE OF MAN'S EXISTENCE

3. Why did God make us?
4. What must we do to gain the happiness of heaven?
5. From whom do we learn to know, love, and serve God?
7. Say the Apostles' Creed.

LESSON 3. THE UNITY AND TRINITY OF GOD

25. How many Persons are there in God?

LESSON 4. CREATION AND THE ANGELS

47. Can we always resist temptations?

LESSON 5. THE CREATION AND FALL OF MAN

48. What is man?
50. How is the soul like God?
57. What has happened to us on account of the sin of Adam?
62. Was any person ever preserved from original sin?

LESSON 6. ACTUAL SIN

64. What is actual sin?
69. What three things are necessary to make a sin mortal?
70. What is venial sin?
71. How can a sin be venial?
74. What are the chief sources of actual sin?

LESSON 8. THE REDEMPTION

90. What is meant by the Redemption.

LESSON 9. THE HOLY GHOST AND GRACE

108. What does the Holy Ghost do for the salvation of mankind?
109. What is grace?
111. What is sanctifying grace?
112. What are the chief effects of sanctifying grace?
113. What is actual grace?

LESSON 10. THE VIRTUES AND GIFTS OF THE HOLY GHOST

119. What are the chief supernatural powers that are bestowed on our souls with sanctifying grace?
122. What is faith?
123. What is hope?
124. What is charity?
125. Which are the seven gifts of the Holy Ghost?
129. Which are the eight beatitudes?
132. Which are the chief moral virtues?

LESSON 11. THE CATHOLIC CHURCH

136. What is the Church?
138. Why did Jesus Christ found the Church?
139. How is the Church enabled to lead men to salvation?

LESSON 12. THE MARKS AND ATTRIBUTES OF THE CHURCH

153. How do we know that the Catholic Church is the one true Church established by Christ?
154. What do we mean by the marks of the Church?
155. What are the chief marks of the Church?
156. Why is the Catholic Church one?
157. Why is the Catholic Church holy?
158. Why is the Catholic Church catholic or universal?
169. Why is the Catholic Church apostolic?

163. What is meant by the infallibility of the Catholic Church?
164. When does the Church teach infallibly?

LESSON 13. THE COMMUNION OF SAINTS AND FORGIVENESS OF SINS

170. What is meant by "the communion of saints" in the Apostles' Creed?

LESSON 14. THE RESURRECTION AND LIFE EVERLASTING

184. Who are punished in purgatory?
185. Who are punished in hell?
186. Who are rewarded in heaven?

LESSON 15. THE TWO GREAT COMMANDMENTS

189. Which are the two great commandments that contain the whole law of God?
190. What must we do to love God, our neighbor, and ourselves?
191. Which are the chief corporal works of mercy?
192. Which are the chief spiritual works of mercy?
195. Which are the commandments of God?

LESSON 16. THE FIRST COMMANDMENT OF GOD

199. What are we commanded by the first commandment?
200. How do we worship God?

LESSON 18. THE SECOND AND THIRD COMMANDMENTS OF GOD

225. What are we commanded by the second commandment?
236. What are we commanded by the third commandment?
238. What is forbidden by the third commandment of God?

LESSON 19. THE FOURTH, FIFTH, AND SIXTH COMMANDMENTS OF GOD

242. What are we commanded by the fourth commandment?
245. What are the duties of a citizen toward his country?
246. How does a citizen show a sincere interest in his country's welfare?
252. What are we commanded by the fifth commandment?
253. What does the fifth commandment forbid?

LESSON 20. THE SEVENTH, EIGHTH, NINTH, AND TENTH COMMANDMENTS OF GOD

260. What are we commanded by the seventh commandment?
261. What does the seventh commandment forbid?
265. What are we commanded by the eighth commandment?
266. What does the eighth commandment forbid?
273. What are we commanded by the ninth commandment?
278. What does the tenth commandment forbid?

**LESSON 21. THE COMMANDMENTS OF THE CHURCH;
THE FIRST AND SECOND COMMANDMENTS**

- 279. Whence has the Catholic Church the right to make laws?
- 281. Which are the chief commandments, or laws, of the Church?
- 283. Which are the holydays of obligation in the United States?
- 286. What is a fast day?
- 288. What is a day of abstinence?

LESSON 23. THE SACRAMENTS

- 304. What is a sacrament?
- 305. How many sacraments are there?

LESSON 24. BAPTISM

- 315. What is Baptism?
- 319. How would you give Baptism?
- 320. Why is Baptism necessary for the salvation of all men?

LESSON 25. CONFIRMATION

- 330. What is Confirmation?
- 338. What does the sacramental grace of Confirmation help us to do?

LESSON 26. THE HOLY EUCHARIST

- 343. What is the Holy Eucharist?
- 346. How did Christ institute the Holy Eucharist?

LESSON 27. THE SACRIFICE OF THE MASS

- 357. What is the Mass?
- 361. What are the purposes for which the Mass is offered?

LESSON 28. HOLY COMMUNION

- 375. What are the chief effects of a worthy Holy Communion?

LESSON 29. PENANCE

- 379. What is the sacrament of Penance?
- 380. Whence has the priest the power to forgive sins?
- 381. With what words does the priest forgive sins?
- 382. What are the effects of the sacrament of Penance, worthily received?
- 384. What must we do to receive the sacrament of Penance worthily?

LESSON 30. CONTRITION

- 388. What is contrition?

LESSON 31. CONFESSION

- 421. What kinds of punishment are due to sin?

LESSON 32. HOW TO MAKE A GOOD CONFESSION

- 427. How should we begin our confession?
- 431. How should we end our confession?

LESSON 33. TEMPORAL PUNISHMENT AND INDULGENCES

- 435. What is an indulgence?
- 437. What is a plenary indulgence?
- 438. What is a partial indulgence?

LESSON 34. EXTREME UNCTION AND HOLY ORDERS

- 443. What is Extreme Unction?
- 445. What are the effects of the sacrament of Extreme Unction?
- 451. What is Holy Orders?

LESSON 35. MATRIMONY

- 457. What is the sacrament of Matrimony?
 - 458. What is the chief duty of husband and wife in the married state?
 - 466. What are the chief effects of the sacrament of Matrimony?
-

THE USE OF THE NEW TESTAMENT IN THE RELIGIOUS INSTRUCTION OF PUBLIC HIGH-SCHOOL CHILDREN

I would recommend that especial reverence be shown to the material book which contains the inspired word of God. In the classroom let the Holy Bible be given a place of honor at least on a par with that accorded the crucifix or a statue of Our Lady. Before reading it aloud or having it read, make the Sign of the Cross and piously kiss the sacred page at the conclusion of the reading. Do not let the boys and girls treat their Bible or their New Testament as they would an ordinary book. Teach them to handle the sacred volume with the utmost respect and to have a special place at home for it. In this I think we can learn a lesson from the Jews who keep the scroll of the Torah in their synagogues in an especially ornate case, before which hang richly embroidered curtains and a light which burns perpetually. When the reader removes the sacred scroll from its ark, he first bows reverently and upon taking up the scroll kisses it reverently.

By Rev. Joseph L. Lilly, C.M., "The Use of the New Testament in the Religious Instruction of Public High-School Children," *Proceedings of the National Catechetical Congress of the Confraternity of Christian Doctrine, 1940*, pp. 291-292.

THE LITURGICAL MOVEMENT AND THE CONFRATERNITY OF CHRISTIAN DOCTRINE

REVEREND DAMASUS WINZEN, O.S.B.

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Keyport, New Jersey

EDITOR'S NOTE: This article, prepared by Father Winzen for the Seventh National Congress of the Confraternity of Christian Doctrine that met in Philadelphia last November, will be of interest to all teachers of Religion.

This is not the first time for the Confraternity of Christian Doctrine and the Liturgical Movement to meet. At the Hartford Convention in 1938, several papers were devoted to the teaching of the Mass in elementary and high schools. In 1939 in Cincinnati Father McMorrow spoke on the liturgy and the Confraternity, and Father Carroll on the teaching of the Mass through the liturgy. At the same convention we had a special liturgical section, which became the cradle, so to speak, of the liturgical weeks held in 1940 in Chicago, and in the fall of this past year in St. Paul.

It is only natural and necessary that a movement which is devoted to the teaching and the spread of Christian Truth is closely related to a movement that tries to promote a deeper understanding of and a more active participation in Christian worship. The Word of The Father which has been revealed to us is, at the same time, the image of His glory. In Christ, the Truth of God and the Glory of God are one and the same. Therefore, Christ's preaching and teaching are aimed at the glorification of the Father. And why do we teach Christian doctrine? Not for the sake of civilization, not in order to educate better citizens or to prevent our children from becoming Communists, we teach and preach Christian Doctrine because we want to communicate Divine Life, and this Divine Life culminates in the glorification of the Father through the Son in the Holy Spirit.

This is the reason why in the history of the Church the teaching of Christian Doctrine has always been closely con-

nected with the Liturgy. Christian teaching in the early centuries was an initiation into Christian worship. The instruction of the catechumens became part of the Mass. Instruction forms an integral part in the liturgical administration of nearly all the sacraments. There is no baptism, no confirmation, no marriage, no ordination without instruction. Christian doctrine and the sacraments belong together. Doctrine without the sacraments is empty. Sacraments without doctrine become mechanical. But sacraments and doctrine are combined in the liturgy of the Church. That is the reason why the norm of prayer (*Lex orandi*) is the norm of faith (*Lex credendi*) and why the liturgy has been called by Pope Pius XI the principal organ of the teaching office of the Church.

In the light of these principles let us now consider the work of the Confraternity of Christian Doctrine. It concentrates on three things: (1) How should we approach those who are to be taught? (2) How do we prepare those who are to teach? (3) What and how do we teach?

(1) Those who are taught are children who do not go to Catholic schools. Now, for all these children the liturgy is the only link to the Church. They have to go to their Sunday Mass. If they don't go to Mass, baptism and marriage, extreme unction and funerals, are the only occasions of contact with the Church. Therefore, if we explain these liturgical functions to them, they will be connected more closely with the Church. If they never learn much about their Sunday Mass and the sacraments, these will have no meaning to them and with that, the Church herself, remains something strange to them.

Moreover, the liturgy offers a simple approach to religious truth, i.e., to begin religious instruction with the symbols offered by the sacraments. Even for University students the approach to religious truth through the liturgy has a special appeal. The liturgy is practical.

The liturgy has a great importance, too, for those who live outside the Church. Anglicans, especially, are deeply interested in the liturgy, but even Protestants come into contact with the Church, first of all, through the liturgy.

Mixed marriages, baptisms, funerals, are opportunities for them to learn something about the Church.

(2) The liturgy is of tremendous importance in the preparation of teachers. The sacrament of confirmation is the supernatural basis of their teaching activity, because this teaching activity must be the result of fullness of knowledge in the teacher which enables him to build up the Temple of God through doctrine. Fullness of knowledge and the ability to work for the Church are the fruits of confirmation. Therefore, every teacher must know what it means to him to be confirmed.

As Pope Benedict XV said, the teacher should not only possess fullness of knowledge, but he should be imbued with the spirit of prayer. The liturgy is the school where we learn how to pray. The teacher who prays with the Church throughout the ecclesiastical year will be able to teach his pupils how to pray.

In the preparation of parent-teachers, the liturgy can play an important role. The work of the parent-teacher is done in the Christian home, but the Christian home can be influenced deeply by the observation of Christian customs. In these customs the spirit of the liturgy consecrates the family life, and children who grow up in this atmosphere will be imbued with the Christian spirit for the rest of their lives.

(3) Concerning methods of teaching, the liturgy offers many inspirations. The sacramental symbolism is God's way to approach men with the highest spiritual truths. Why not use this sacramental symbolism, in explaining for example, the essence of grace, by referring to the baptismal rites. Moreover, the liturgy uses constantly the parallelism between the Old and the New Testaments, which is an important device in teaching Christian Doctrine. In addition, the liturgy offers a marvelous opportunity for coordinating the various truths. The liturgy relates everything to the Eucharist as the core and center of Christian life. In the course of the ecclesiastical year the liturgy repeats constantly various Christian truths and impresses them more deeply upon the minds of the faithful. The liturgy avoids too much intellectualism; it takes the supernatural life and divine revelation not

as a problem but as a practical reality. It cultivates a deep reverence for the super-intellectual character of the Glad Tidings of our Lord. The liturgy opens to us the inner life of the Holy Trinity by directing us to the Father, through the Son in the Holy Ghost.

This world looks for a new order, and this new order cannot be merely a political and economical structure, but it must be a new spiritual order, too. There exists a spiritual order of the supernatural which survived all the revolutions of these last centuries. It is the liturgy of the Church. Millions of people are obliged to follow and to live the liturgy of the Church. I am convinced that if an organization as efficient as the Confraternity of Christian Doctrine would help in the task to make these millions conscious of their living in this great liturgical system, it would contribute greatly towards the establishment of a new spiritual order among men.

The only order that really can save mankind and secure peace is expressed in the

"Glory to the Father through the Son, in the Holy Ghost" of our Catholic liturgy.

CONDUCT AND RELIGIOUS PRACTICES

There is a great deal more to the question of religious practice and conduct than explaining it, building up motivation for it and helping the child to discover the place for it in his daily life. The instruction class or vacation school is dependent upon the cooperation of the home and the community. The Confraternity has identified the problem very nicely. In its provision for parent education, it is seeking the cooperation of the home; it is helping the home to discover its obligations and the kind of participation it should take in the Christian education of children. In the Confraternity's provision for discussion clubs for youth and adults, it is extending a Christian influence into the community. One can envisage a changed world if Catholics everywhere really understood and appreciated their obligations. Then indeed the work of religious instruction in our schools would really become effective.

By Ellamay Horan, "Conduct and Religious Practices," *Proceedings of the National Catechetical Congress of the Confraternity of Christian Doctrine, 1940*, p. 170.

Religion in the Elementary School

DIAGNOSTIC OR EXAMINATION MATERIAL FOR PART III, LESSONS 25-37, "THE REVISED EDITION OF THE BALTIMORE CATECHISM, NO. 1"

THE SACRAMENTS AND PRAYER

EDITOR'S NOTE: The November, 1941 issue of this magazine published "diagnostic or examination material" on the Apostles' Creed as it is presented in the *Revised Edition of the Baltimore Catechism No. 1*, and the January, 1942 issue carried "diagnostic or examination material" for the Commandments as they are presented in the recently published *Revised Edition of the Baltimore Catechism No. 1*. These examinations and the following exercises may also be used with classes using the No. 2 Catechism. In the Confraternity edition of the Catechism, the Episcopal Committee of the Confraternity of Christian Doctrine states: "The Catechism of Christian Doctrine No. 1, intended for children who have made their First Communion, is a summary of Catechism No. 2."

The exercises that follow may be used in several ways: for exploratory purposes at the beginning of a unit of study, for diagnostic purposes during a teaching cycle, for examination purposes at the close of a semester. This JOURNAL recommends particularly Exercise III with its emphasis on the effects of the sacraments.

I.

Fill in the missing words.

34 points

1. A sacrament is an outward _____, instituted by Christ, to give grace.
2. Baptism is the sacrament which gives our souls the new life of _____ by which we become children of God.
3. I would give Baptism by pouring ordinary water on the forehead of the person to be baptised, saying while pouring it: "_____

4. Confirmation is the sacrament through which the _____ comes to us in a special way to enable us to

profess our faith as strong and perfect Christians and soldiers of Jesus Christ.

5. The Holy Eucharist is a sacrament and a _____.
6. In the Holy Eucharist Our Saviour Jesus Christ, body and blood, soul and divinity, under the appearances of bread and wine, is _____, _____, and received.
7. Christ gave His priests the power to change bread and wine into His body and blood when He said to the apostles at the Last Supper: "_____,"
8. To receive Holy Communion worthily it is necessary to be free from _____ sin and to be fasting from midnight.
9. Penance is the sacrament in which the sins committed after Baptism are _____.
10. To receive the sacrament of Penance worthily, we must:
 - (1) _____;
 - (2) _____;
 - (3) _____;
 - (4) _____;
 - (5) _____;
11. Our contrition is perfect when we are sorry for our sins because sin _____ God whom we love above all things for His own sake.
12. Before entering the confessional we should do three things:
 - (1) _____;
 - (2) _____;
 - (3) _____.
13. After leaving the confessional we should do two things:
 - (1) _____;
 - (2) _____.
14. An indulgence is the taking away of the _____ punishment due to sins already forgiven.
15. To gain an indulgence we must do three things:
 - (1) _____;
 - (2) _____;
 - (3) _____.

16. Extreme Unction is the sacrament which gives health and strength to the _____ and sometimes to the _____ where we are in danger of death.
17. We pray:
 - (1) to _____ God;
 - (2) to _____ him for His favors;
 - (3) to obtain from Him _____ of our sins and the remission of their punishment;
 - (4) to _____ for graces and blessings for ourselves and others.
18. In the Mass Christ _____ Himself to God in an unbloody manner under the appearances of bread and wine.
19. In the Mass Christ _____ to us the merits of His death on the cross.
20. Prayer is the lifting up of our _____ and hearts to God.

II.

Answer with one word or as few words as possible. 25 points

1. Who instituted the sacraments? _____
2. What kind of a sign do all the sacraments have?

3. What kind of grace do all the sacraments give?

4. What is the name of that special grace that each sacrament gives?

5. What are those sacraments called that give the life of grace to souls dead through sin?

6. How many sacraments are there?

7. What are those sacraments called that give more grace to souls already alive through grace?

8. What kind of a sin does a person commit who knowingly receives a sacrament of the living in mortal sin?

9. From whose merits do the sacraments receive their power to give grace?

10. What is that sin called which we inherited from Adam? _____
11. What is the sacrament that takes away the sin we inherit from Adam? _____
12. Who may and should baptize if there is danger that someone will die without baptism? _____
13. Whom do we receive in a special way with the sacrament of Confirmation? _____
14. When did Christ institute the Holy Eucharist? _____
15. Whom do we receive in the sacrament of the Holy Eucharist? _____
16. What acts should we make before receiving Holy Communion? _____
17. If possible, how often should you receive Holy Communion? _____
18. What is the greatest of all evils? _____
19. What kind of contrition for sin do we have when we are sorry for our sins because they are hateful in themselves or because we fear God's punishment? _____
20. What kind of contrition is sufficient to receive the sacrament of Penance worthily? _____
21. What kind of indulgence takes away all the temporal punishment due to our sins? _____
22. What kind of indulgence takes away part of the temporal punishment due to our sins? _____
23. What is the sacrament through which men become bishops, priests, and other ministers of the Church? _____
24. What do we call certain holy things and actions that the Church uses to obtain favors for us from God? _____
25. What is the best of all prayers? _____

III

After each of the following, write the name of the sacrament that gives or gave the person the grace described.

1. Peter received the life of grace for the first time.

2. Sam receives with it special help to avoid sin.

3. Michael received special help to practice his faith with courage. _____
4. Margaret became a child of God. _____
5. John's father, who seemed to be dying, began at once to get better. _____
6. Catherine received from it most special help to grow in love of God and in love of her neighbor. _____
7. Mrs. X_____ received special help to be a good wife.

8. Alfred's brother, who is a seminarian, will receive the power and grace to perform the sacred duties of the priesthood. _____
9. Stan's parents received special help to bring up their children in the right way. _____
10. Ann's grandmother was very old. She was suffering most terribly. After receiving this sacrament it was not so hard for her to bear her sufferings. _____
11. Mr. S_____ received grace to practice his faith as a strong and perfect Christian. _____
12. Catherine received special help to practice good works.

13. Anthony receives the greatest help to lead a holy life.

14. Peter received grace to be a soldier in the army of Christ. _____
15. Dan receives special help to keep free from mortal sin.

16. Margaret received special grace to help her defend her Catholic faith. _____
17. Dora received forgiveness for the sins she had committed since her last confession _____
18. Michael was made strong against the dangers to salvation. _____
19. Sam is united more closely with Our Lord. _____

20. Walter had wiped away the punishment due to his sins that could have lasted forever after his death.

21. Mr. & Mrs. Z_____ received special grace to be faithful to each other. _____
22. Mary became a member of the Church. _____
23. Mr. W_____ became capable of receiving the other sacraments. _____
24. George received special help to be a loyal Catholic.

25. John receives special help to avoid mortal sin.

26. Father N_____ received special help in doing his duty as a priest of God. _____

KEY

I.

1. sign
2. grace
3. "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost"
4. Holy Ghost
5. sacrifice
6. contained, offered
7. "Do this in remembrance of Me"
8. mortal
9. forgiven
10. Examine our conscience, be sorry for our sins, make up our minds not to sin again, confess our sins to the priest, be willing to do the Penance the priest gives us
11. offends
12. Examine our conscience, have sorrow for our sins, make up our minds not to commit these sins again
13. Thank God for the sacrament we have received, carefully do the penance the priest gives us
14. temporal
15. Be in the state of grace, desire to gain the indulgence, perform the works required
16. soul, body
17. adore, thank, pardon, ask
18. offers
19. applies
20. minds

II.

- | | |
|-----------------------------|--------------------------------------|
| 1. Christ | 11. Baptism |
| 2. outward | 12. anyone |
| 3. sanctifying | 13. the Holy Ghost |
| 4. sacramental | 14. at the Last Supper |
| 5. sacraments of the dead | 15. Jesus Christ |
| 6. seven | 16. Faith, hope, love and contrition |
| 7. sacraments of the living | 17. daily |
| 8. mortal sin or sacrilege | 18. mortal sin |
| 9. Jesus Christ | 19. imperfect contrition |
| 10. original | 23. Holy Orders |
| 20. perfect contrition | 24. sacramentals |
| 21. plenary indulgence | 25. The Our Father |
| 22. partial | |

III.

- | | |
|---------------------|--------------------|
| 1. Baptism | 14. Confirmation |
| 2. Holy Eucharist | 15. Holy Eucharist |
| 3. Confirmation | 16. Confirmation |
| 4. Baptism | 17. Penance |
| 5. Extreme Unction | 18. Confirmation |
| 6. Holy Eucharist | 19. Holy Eucharist |
| 7. Matrimony | 20. Penance |
| 8. Holy Orders | 21. Matrimony |
| 9. Matrimony | 22. Baptism |
| 10. Extreme Unction | 23. Baptism |
| 11. Confirmation | 24. Confirmation |
| 12. Holy Eucharist | 25. Holy Eucharist |
| 13. Holy Eucharist | 26. Holy Orders |
-

RISEN WITH CHRIST?

It has always appeared somewhat strange that so many people go to Mass and receive Holy Communion during Lent, but fail to follow up after it is over. One would think that they would find in their experience of the Mass an incentive to continue to assist at it. Could it be that, as Father Ellard maintains, Catholics have come to associate Mass too exclusively with the idea of giving up something? Father Ellard explains that while it is theologically true that Mass is a sacrifice, yet psychologically this tends to produce a wrong spirit. For those who think of Mass as giving up something are regarding it from a selfish angle.

(From "Sparks," *The Religious Educator*, Vol. IX, No. 8 (April, 1941), p. 136.)

A GUIDE FOR PARENTS AND TEACHERS OF SMALL CHILDREN

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EDITOR'S NOTE: Sister Marguerite is one of the teachers of small children who took part in the project outlined in Sister Mary De Lourdes' report in this issue of the JOURNAL. The following material represents the first few pages of content that Sister Marguerite prepared to illustrate and outline a procedure in presenting Religion to small children, aiming particularly at their immediate spiritual development. At present the author is continuing her experimental work with this program. When it is completed the content will be part of a manual for parents to use with the author's volume, *Their Hearts are His Garden*.

A child of four may benefit by parts or all of this program. A child of five will unless he is not mature. However, we can go slowly, and give what he can take. A mother should realize her own child's possibilities and use that part of this program for which the child is ready.

AIM: To bring about in the child religious consciousness and action resulting from this consciousness. We want the child of himself to begin to go to God.

MEANS: Provide material in story form or any other form which will help the child to grasp certain fundamental concepts and dogmatic truths. Help the child to know what he, as a child, can do for God. Mother must herself be patient, tactful, prayerful in her handling of the child and of the material. She must not hurry. She must not push the child. When she sees she has failed to attain her end, she must try again, perhaps in a different way. Note: All stories for which pages are given are from *Their Hearts are His Garden*.¹

I. Develop the Concept of Happiness: (By means of simple children's stories, by means of conversation on happy home or group experiences, the Mother helps the child discover

¹ Sister Mary Marguerite, C.S.J., *Their Hearts Are His Garden*. Paterson, New Jersey: St. Anthony Guild Press, 1940.

and appreciate happiness as found in his own life. All year there will be opportunities to deepen further the appreciation of happiness.)

- A. Conversation or questions to bring out:
 - 1. God is the happiest of all.
 - 2. God makes me happy, because
 - 3. God loves me (always personal);
 - 4. God gave me mother and father. They make me happy.
- B. Story:—"God's Love" from *Their Hearts are His Garden*.
- C. Prayer (may come naturally from conversation):
 - 1. "Dear God, I love you because you make me so happy. I love you very much."
 - 2. "Dear God I love you because you gave me my father and my mother who make me so happy."
- D. Songs: Appropriate to theme.
- E. Have child tell you what he knows about God. (See if the concept of "God as the Author of Happiness" is clear and well established.)

II. Present the idea of Heaven as the happiest place. Heaven is God's home.

A. Story:

Saint Paul lived long ago. One day God lifted Paul into Heaven. Whom do you think Paul saw there? (Give child time to express himself before going on). Yes, he saw God, and whom else? Yes, he saw the angels. And what do you think they were doing? Yes, they were having a nice time. They were happy together. God was happy, and the angels were happy. Would you like to peek into Heaven and see God, too?

Prayer: Compose or let child compose a single expression of desire for Heaven as: "Dear God, I would like to see You in Heaven."

Note: At all times this program should be flexible. Mother may have songs, prayers, stories or activities which will enrich program. She may want to insert some story which will commemorate a feast as perhaps a saint story. The mother must think through each step and try to decide how best to obtain results planned. Her material should not confuse the child or take him away from the aims. This means the mother must keep in mind the background of the child and suit the new material to that background.

III. Teach that Baptism opens Heaven to me. Baptism makes me God's child.

A. The meaning of Baptism (story on page 4). Bring out:

1. My parents wanted me to be God's child.
2. They were glad to have me be God's child.
3. My parents belong to God.
4. God wants all His children to live in Heaven with Him someday.

a. Prayer:

"Dear God, my Father, I love you, I am happy because I can go to Heaven someday. I am happy because you love me." (See Outline IX for more on prayer.)

- b. Songs: Suitably planned. "Happy Children" from *Song Wings*, very good here.
- c. Story: "A Good Mother," to help child understand Heaven's happiness.

A GOOD MOTHER

Once there was a good mother. She was very happy. She loved to make her children happy. She loved to make all children happy.

One day she said, "I will have a party for my children and for all the children in this block." She began getting ready for the party. She baked a cake. She made ice cream. She planned games. The children were all excited thinking about the party.

The day came; all the children were at the good mother's party, all except one. Jean did not go to the party. Jean had no party dress. She had no one to dress her for the party. Her father was in the hospital. Her mother had to work every day to earn money for food for Jean and the other children. But Jean went to the window of the big house. She looked in at the children playing. Tears came to her eyes. They rolled down her cheeks.

Just then the good mother saw Jean. She went out to her. "Come Jean dear, I forgot there was no one at home to get you ready. Let me do it now," she smiled. The good mother took Jean upstairs. She put her into the tub. She bathed her; she washed her hair. Then she gently patted and rubbed Jean dry just as good mothers do. She dressed her in a new soft shirt, and new silk bloomers; she put new pink anklets on her tiny feet. She curled Jean's hair into tight ringlets which tumbled all over her head. On top of all the curls the good mother fastened one of her own Helen's pink bows. She put on one of Helen's fluffy dresses, for Helen's clothes fit Jean perfectly. "Helen will not need these slippers," said the good mother as she put a pair of Helen's shining black ones on Jean's feet. "Now look

"at yourself" said the good mother, holding Jean up to the big bedroom mirror.

"I am really a princess" laughed Jean. "Now I can go down to the party." And she did. No little girl ever had more fun at a party than little Jean did.

The good mother was very happy for all the children, but especially she was happy for Jean.

Points to bring out:

1. God is good beyond even the best of good mothers.
2. God planned Heaven's party for me.
3. In Baptism God dressed me for Heaven.
4. Now I can be happy at Heaven's party as little Jean was at the "good mother's" party.

Other stories on pages 5, 6, 8. These stories are designed to deepen the child's appreciation of Baptism.

B. My Guardian angel at my Baptism.

Bring out here:

1. My guardian angel saw me baptized.
2. My guardian angel was happy.
3. My guardian angel will help me to Heaven.
4. My guardian angel is my special friend.

a. Prayer:

"Dear angel I love you,
Please help me to Heaven."

- b. Picture by D'Aulaire—Guardian Angel
- c. Song

C. Patron Saint.

Points to bring out:

1. My saint is a special friend.
 2. My saint was happy to have a new little brother or sister.
 3. My saint wants me to live in Heaven.
 4. I should ask my saint to help me to Heaven.
- a. Prayers.
 - b. Story of Patron Saint.
 - c. Other saint stories: pages 11, 29, 72, 50-64.

SCRIPTURAL REFERENCES FOR "THE REVISED BALTIMORE CATECHISM"

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EDITOR'S NOTE: With the January issue the JOURNAL began the monthly publication of scriptural references for use with the *Revised Baltimore Catechism*. These references have been prepared for readers of the JOURNAL OF RELIGIOUS INSTRUCTION.

The author's method of recording references is as follows: A reference, e.g., Psalm 138, 2, is given in arabic numerals, the first number that of chapter, the second that of verse. Following the Scriptural reference is given a short "lead" concerning the content of the reference: e.g., Deut. 4, 25 . . . The oneness of God is stressed.

Scriptural references are stated, first, to aid the teacher in the explanation of the general heading to be found at the commencement of each chapter: e.g., Lesson 1, "The Purpose of Man's Existence." (a) Genesis 1, 1-2, 25 . . . Then the references for each question is given, with the question listed under the number that it has in the *Revised Edition of the Baltimore Catechism*, No. 2. When that number has a corresponding question in the *Revised Edition of the Baltimore Catechism* No. 1, the fact is noted thus: 1 (No. 1, 1); 2 (No. 1, 14).

For the sake of convenience the order of the references follows the order of the books of the Bible. Should there be a special reason for emphasizing a certain text, this is noted after the "lead" has been indicated.

LESSON 5

The Creation and Fall of Man

- (a) Genesis 1, 26-2, 25: The creation of man is described.
(b) Genesis 3, 1-24: The fall of man is depicted.

Question 48 (No. 1, 24). Man is a creature composed of body and soul, and made to the image and likeness of God

- (a) Genesis 1, 26: God declares His intention of making man to his image and likeness.
(b) Genesis 1, 7: God formed man from the slime of the earth and breathed into him the breath of life (and soul). (By the very fact of creation man becomes a creature of God). (cf. Genesis 1, 27.)
(c) Matthew 10, 28: Our Lord mentions the body and the soul in one of his discourses.

Question 49. This likeness to God is chiefly in the soul.

- (a) Genesis 2, 7: The origin of the soul (immediately from God whereas the body was formed from the slime of the earth) indicates the likeness to God resides chiefly in the soul.

Question 50. The soul is like God because it is a spirit having understanding and free will, and is destined to live forever.

- (a) Ecclesiasticus 15, 14: God made man free (in the hand of his own counsel). (cf. Ecclesiasticus 31, 8-10.)
- (b) Mark 2, 6: The Pharisees were reasoning in their hearts (that is, within themselves); reasoning implies understanding.
- (c) Wisdom 3, 1-9: The immortality of the soul is stressed. (cf. Matthew 10, 28.) (Only that which is spiritual is immortal.)

Question 51 (No. 1, 25). The first man and woman were Adam and Eve, the first parents of the whole human race.

- (a) Genesis 1, 26-28: The creation of Adam and Eve is described.
- Genesis 2, 1-25 Moses was giving the origin of all things; hence his intention is to tell the origin of the human race.
- (b) Romans 5, 12-14: The doctrine of St. Paul is based upon the descent of the entire human race from Adam.

Question 52. The chief gift bestowed on Adam and Eve by God was sanctifying grace, which made them children of God and gave them the right to heaven.

- (a) Romans 5, 1-21: St. Paul compares Christ and Adam; he points out that "we were reconciled to God by the death of His Son," that "if by the offense of the one (Adam) the many died, much more has the grace of God . . . abounded unto the many." But a reconciliation implies the restoration to a previous state. But we are restored to a state of grace by Christ, which state Adam had lost.
- (b) Romans 8, 14-17: Sanctifying grace makes us children of God and heirs of God and joint heirs with Christ (of heaven).

Question 53. The other gifts bestowed on Adam and Eve by God were happiness in the Garden of Paradise, great knowledge, control of the passions by reason, and freedom from suffering and death.

- (a) Genesis 2, 8-15: Moses describes Paradise where Adam was to live.
- (b) Genesis 2, 19-20: The naming of the various animals demanded great knowledge on the part of Adam. (cf. Ecclesiasticus 17, 1-6.)
- (c) Genesis 2, 25: Their nakedness did not shame them, because of the perfect subjection of the passions to reason.
- (d) Genesis 2, 17:
Genesis, 3, 16-24: As a result of the fall Adam and Eve were condemned to die, as well as to many sufferings. (cf. Romans 5, 12: sin has the origin of death, hence before sin Adam was not subject to death.)

Question 54 (No. 1, 26). God gave Adam and Eve the commandment not to eat of the fruit of a certain tree that grew in the Garden of Paradise.

- (a) Genesis 2, 16-17:
Genesis 3, 1-11: Adam and Eve were commanded not to eat of the tree of knowledge, of good and evil.

Question 55 (No. 1, 27). Adam and Eve did not obey the command of God, but ate of the forbidden fruit.

- (a) Genesis 3, 1-13: The disobedience of Adam and Eve is recounted by Moses. (cf. Ecclesiasticus 5, 33: "From the woman came the beginning of sin.")

Question 56 (No. 1, 28). On account of their sin Adam and Eve lost sanctifying grace, the right to heaven, and their special gifts; they became subject to death, to suffering, and to a strong inclination to evil, and were driven from the Garden of Paradise.

- (a) Romans 5, 1-21: (cf. above Question 52, a).
- (b) Genesis 3, 19: The death penalty is passed upon Adam. (cf. Genesis 2, 17).
- (c) Genesis 3, 16-19: The sorrows of life are the result of the fall: Eve will suffer in her conceptions and in childbirth; she will be subject to her husband. Adam must labor in the sweat of his brow.

(d) Genesis 3, 7-11:

Following the fall, Adam and Eve perceived within themselves the rebellion of the flesh: a sign of the loss of grace (original justice is the technical name.) Adam and Eve are driven from Paradise.

(e) Genesis 3, 23-24:

Question 57 (No. 1, 29). On account of the sin of Adam, we, his descendants, come into the world deprived of sanctifying grace and inherit his punishment, as we would have inherited his gifts had he been obedient to God.

(a) Romans 5, 12-14:

Sin (which implies the loss of sanctifying grace) entered into the world through Adam; all men have original sin, of which St. Paul is speaking. Death, the punishment of Adam and the punishment of sin, passed into all men.

(N.B. Psalm 50, 7: David the Psalmist speaks of being conceived in sin: a reference, as the Fathers of the Church noted, to original sin.)

Question 58 (No. 1, 30). This sin in us is called original sin. (This name is not found in the pages of Sacred Scripture.)

Question 59. This sin is called original because it comes down to us through our origin, or descent, from Adam.

(a) Romans 5, 12-14:

The sin of Adam has passed unto all men. This cannot be the personal sin of Adam, but that sin of Adam as head of the human race. This sin, as handed down, is called original sin.

Question 60. The chief punishments of Adam which we inherit through original sin are: death, suffering, ignorance, and a strong inclination to evil.

(a) Romans 5, 12-14:
Romans 5, 17, 19:

Death passed unto all men because all had sinned in Adam. Death was a punishment of Adam's sin. (cf. Genesis 3, 19).

(b) Romans 7, 12-23:

Paul describes the conflict within himself concerning evil and good; this conflict is due to sin. The inclination of his nature is towards evil.

(c) Genesis 3, 16-19:

The sorrows and sufferings inflicted upon Adam and Eve by reason of the fall have passed on to us.

Question 61. God is not unjust in punishing us on account of the sin of Adam, because original sin does not take away from us anything to which we have a strict right as human beings, but only the free gifts which God in His goodness would have bestowed on us if Adam had not sinned.

(a) Romans 5, 15-21:

The restoration (the return of man to justification effected by Jesus Christ) is a gift on the part of God. This restoration is of the same nature as the original state of man, hence the original state of man was a gift on the part of God. It is not unjust to take away a gift, especially when that gift is abused or when the cause of that gift is lost. (All men in Adam abused the gift of original justice and lost sanctifying grace, the cause of the other gifts.)

Question 62 (No. 1, 31). The Blessed Virgin Mary was preserved from original sin in view of the merits of her Divine Son, and this privilege is called her Immaculate Conception.

(a) Genesis 3, 15:

The woman in the text is Our Blessed Mother (whether in the literal sense or spiritual sense is disputed); she is united with her seed (Christ) in a complete victory over the devil. But if she at any time were in sin (original or actual) then her victory over the devil would not be complete.

(b) Luke 1, 28-32:

The phrase "full of grace" is applied to the Blessed Mother by the angel; she then is considered to have a plenitude of grace, and as a consequence "the Lord is with thee." This plenitude of grace, applied to her without any limitation, indicates that she always had this grace, that, therefore, no sin, original or actual, ever touched her. (cf. The Encyclical of Pius IX "Ineffabilis Deus," 1854).

High School Religion

TEACHING THE TRUTH ABOUT THE SAINTS

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The extent to which legendary material is bound up with the modern Catholic's knowledge of the saints is considerable. Even teachers of Religion are among those who unsuspectingly mingle fact and legend in treating the heroes of the Church. With a view to enlightening teachers and thus serving the best interests of their students this paper will discuss briefly the untrustworthiness of many chapters in the literature of the saints, particularly those concerning the widely-known martyrs of ancient Rome.

The existence and wide acceptance of apochryphal elements in the stories of the saints need be no cause for amazement. Not until the Renaissance did anything like strictly objective writing of history appear. In fact, the nineteenth century was well on its way before there was firmly established a scientific historical method, entailing a careful determination of facts through critical treatment of sources and an accurate, dispassionate narration of these facts.

The ancient historians, in the main, regarded their labor as an art, and as very different from a mere recording of facts. The classic writers saw little distinction between history and rhetoric. The imaginative and artistic treatment of history developed by the Greek was carried on by the Roman, and the medieval man did not see fit to depart from it. Herodotus and Froissart alike seek to teach history by charming the

fancy and exciting the emotions rather than by instructing the understanding. The Middle Ages, which hand down to us so large a volume of the literature of the saints, sought edification and were naive enough to give credence to every written word. Small wonder, then, that the histories of the saints which have come down to us from times more than a century or two removed from our own are a weaving of fact and fiction characteristic of those times.

Let us repeat this truth, perhaps a little jarring to the ears of many good Catholics, in quotations from some of the authorities in the field whose writings are easily accessible. The Rev. Hippolyte Delehaye of the Society of Jesus, who spent his life in hagiographic research as a member of the Bollandists, in the article "Hagiography" in the *Catholic Encyclopedia*¹ makes what seems at first a startling statement: "Most collections of the lives of the saints, particularly those in modern languages, are inspired by the idea of edifying and interesting the reader without any great solicitude for historical truth." The Rev. Heinrich Günter in the article "Legends of the Saints" in the same encyclopedia² reminds us that the legend grew up naturally enough as a result of the tendency of the popular mind, "always more impressed by the extraordinary and the grotesque. . . . The stories of the saints were supplemented and embellished by the people according to their primitive theological conceptions and inclinations." He writes furthermore, "Manifold as the varieties of legends now seem to be, there are fundamentally not so very many different notions utilized. The legend considers the saint as a kind of lord of the elements, who commands the water, rain, mountain, and rock" and performs the other prodigies which would be expected of him as so superhuman a character.

Not only the people, but also the early hagiographers wove much of the fictitious into their accounts of the saints. The methods of these biographers of the saints are described by the learned Augustinian, the Rev. Aurelio Palmieri in the

¹ Rev. Hippolyte Delehaye, "Hagiography", *Catholic Encyclopedia*, Vol. VII, p. 107.

² Rev. Heinrich Gunter, "Legends of the Saints," *Catholic Encyclopedia*, Vol. IX, p. 129.

*Catholic Historical Review*⁸ who wrote that "the compilers occasionally were accustomed to embroider their compositions with odds and ends of their own fancy, and at times ignorant hagiographers have interwoven them with false and ridiculous episodes." Father Delehaye, less moderate in tone and with a wealth of detail and proof, forces home the same thought in every page of his book, "*The Legends of the Saints*,⁴ an introduction to hagiography. "Everyone knows," he declares on page 68, "that he (the hagiographer) is painting an ideal picture, and that he is free to omit these aspects in which his hero appears to less advantage; . . . the eulogy of a saint was held incompatible with the slightest suggestion of blame; . . . there exists a school of hagiographers who would gladly strike out the denial of St. Peter from the Gospel in order not to tarnish the aureola of the prince of the apostles."

In the beginning of the seventeenth century the Jesuit Heribert Rosweyde, with the idea of remedying matters, inaugurated at Antwerp a movement which has persisted to the present day, that is, the work of the Society of the Bollandists (named for his successor, John Bollandus) who have produced the *Acta Sanctorum* and subsidiary publications, the foundation of all investigation in the field. Father Rosweyde's plan was to refer to the most ancient texts of the saints and to point out how subsequent tales developed, and he pushed his project in spite of the objections of many pious and learned contemporaries. What in their three centuries of scholarly labor the Bollandists have accomplished in this cause is thus summarized by a fellow-Jesuit, the Rev. Francis X. Mannhardt: "They applied the laws of science to historical and popular tradition. Historical traditions go back to the events themselves and hence, if securely established, are true history; popular traditions often arise several centuries later, but by their catchy details and concrete additions often supplant the former or totally envelope them. The distinction is of vital importance and has legitimately dis-

⁸ Rev. Aurelio Palmieri, "The Bollandists," *Catholic Historical Review*, October, 1923.

⁴ Rev. Hippolyte Delehaye, *The Legends of the Saints*. Translated by Mrs. M. V. Crawford. London and New York: Longmans Green, 1907.

posed of a mass of hagiographic fungi without tampering with healthy hagiography itself.⁵

Not only in their early days, but at various times during their history, the Bollandists have encountered opposition from Catholics loath to lose their cherished legends, and an interesting sidelight on the situation at the close of the seventeenth century is given in a declaration of Father Daniel Papebroch, S.J., one of the most distinguished in the long line of Bollandists, to the effect that the findings of the Bollandists are to be discussed among scholars and not in the presence of an incompetent crowd. He wrote that "there are some subjects that one may with propriety discuss freely in the schools, and treat in the books, but which it is not wise to debate before women or the common people who easily see in them an occasion for scandal."⁶

This paper will investigate a group of the early saints of Rome, popular to this day among Catholics of the Latin rite. They present a more than ordinarily difficult problem. To discount the traditions in their regard is not to dishonor our liturgical books, for no claim for infallibility in her liturgical books has ever been put forward by the Church. The greatest American authority in the field, the late Monsignor Frederick G. Holweck of St. Louis, Missouri, declares in the introduction to his invaluable work, *The Biographical Dictionary of the Saints*:⁷ "The lessons of the Breviary and the rubrics of the Martyrology are no better than the sources from which they were taken. The historical lessons of the Roman Breviary, for example, are extracts or summaries drawn from the Lives of the Saints, some of which were reliable, others quite the reverse."

The situation in regard to the Roman Martyrs is explained by the Rev. James Bridge, S.J., in the article, "Martyrs, Acts of the" in the *Catholic Encyclopedia*:⁸

⁵ The Rev. Francis X. Hannhardt, "Bollandus", Sixth Annual Meeting of the American Catholic Historical Association, Dec., 1925

⁶ Cited by the Rev. Aurelio Palmieri, O.S.A., in "The Bollandists," *Catholic Historical Review*, January, 1924.

⁷ Monsignor Frederick G. Holweck, *The Biographical Dictionary of the Saints*, p. III. St. Louis and London: B. Herder Book Co., 1924.

⁸ Rev. James Bridge, S.J., "Martyrs, Acts of the", *Catholic Encyclopedia*, Vol. IX, p. 744.

During the persecution of Diocletian there must have been a wholesale destruction of documents in which the Church lost the records of her martyrs. This seems to be especially true of Rome, which in spite of the number and fame of its martyrs possesses so few authentic acts, for the Romans had apparently lost the thread of these traditions as early as the second half of the fourth century. The poems of Prudentius, the Calendars, and even the writings of Pope Damasus show that the story of the persecutions had fallen into obscurity. Christian Rome had her martyrs beneath her feet, and celebrated their memory with intense devotion, and yet she knew but little of their history. Under these circumstances it is not improbable that the desire of the faithful for fuller information would easily be satisfied by raconteurs who, having only scanty material at their disposal, would amplify and multiply the few facts preserved in tradition and attach what they considered suitable stories to historical names and localities. And in the course of time it is argued these legends were committed to writing, and have come down to us as the Roman 'legendarium'. In support of this severe criticism it is urged that the Roman Acta are for the most part not earlier than the sixth century, and that spurious Acta were certainly not unknown during the period. The Roman Council of 494 actually condemned the public reading of the Acta.

Father Delehaye in *The Legends of the Saints* further describes the character of these compositions, saying of them that they are "Acts of which the source is not a written document, but the fantastic combination of a few real events in a framework of pure imagination, in other words, 'historical romances'."⁹ "With the assistance of historical names and a topographical setting, whole cycles of purely imaginary legends have been composed."¹⁰ "This class is very numerous, and in particular we must include in it the whole series of cycles of the Roman 'Legendarium'. In these compositions, which consist frequently of a tissue of literary reminiscences, popular traditions, and fictitious situations, the historic element is almost always reduced to an infinitesimal quantity. The name of the saint, the existence of his shrine, and the date of his feast are in many cases all that can be safely inferred from a species of composition in which fantasy has a free field."¹¹

As to the functioning in the early Roman Church of no-

⁹ Rev. Hippolyte Delehaye, *The Legends of the Saints*, p. 114.

¹⁰ *Ibid.*, p. 39.

¹¹ *Ibid.*, p. 114.

taries who kept the records of the martyrs, it is a tradition derived from an ancient work, the *Liber Pontificalis*, which was studied critically in recent times by Louis Duchesne. In this connection Delehaye is likewise unequivocal:

On the faith of a text which has since been appraised at its proper value, various scholars have asserted that, in the Roman Church during the years of persecution, there existed a body of notaries entrusted with the duty of collecting the acts of the martyrs, and of this supposed corporation unfair advantage has been taken to give the narratives of the Roman 'Legendarium' a historic authority to which they have no sort of claim.¹²

This being the state of the literature of the Roman saints, let us glance now at the individual stories of some of the most widely known of them, such as Sebastian, Lawrence, Pancratius, Agnes, Cecilia, Felicitas, and Anastasia. As their histories come down to us in the cycles or circles known as the Roman 'Legendarium,' it is well to begin with an investigation of one of these complete cycles. Among them are the cycles of Sebastian, Lawrence, Urban, Domitilla, Sabina, Susanna, and Cecilia, but our choice falls on that of St. Sebastian for the reason that it is elaborate, quite typical and familiar to modern readers on account of its being presented credulously in Cardinal Wiseman's novel, *Fabiola*. This legend, used by such compilers of saints' biographies as Alban Butler (*The Lives of the Fathers, Martyrs, and other Principal Saints*, 4 volumes, New York, 1885) S. Baring-Gould (*The Lives of the Saints*, 16 volumes, Edinburgh, 1914) and the Ramsgate Fathers (Benedictine Monks of St. Augustine's Abbey, Ramsgate, *The Book of Saints*, London, 1934) proceeds about as follows:

St. Sebastian was born in Narbonne, in Gaul, but his parents being of Milan and his father a military officer subject to transfer, he was brought up in Milan. Sebastian embraced a military life to be better able without suspicion to assist the confessors and martyrs in their sufferings, and coming to Rome in 283, was made commander of the emperor's own legion. It happened that the martyrs, Mark and Marcellian, being accused and imprisoned, were tempted to apostasy, and when Sebastian became aware of this, he hastened to the house of Nicostratus, a Roman official in charge of state records, where they with other prisoners were kept in custody. Sebastian delivered a speech of great length and power that strongly affected all his hearers.

¹² *Ibid.*, p. 73.

Zoe, the wife of Nicostratus, having for six years lost the use of speech because of a palsy in her tongue, fell at his feet, and spoke distinctly immediately after the saint had made the sign of the cross on her mouth. She and her husband, Nicostratus, with the parents of Mark and Marcellian, the jailer Claudius, and sixteen other prisoners were converted, and then baptized by Polycarp, a priest of Rome.

Chromatius, governor of Rome, being informed of this conversion, and of the fact that Tranquillinus, the father of Mark and Marcellian, had been cured of the gout by receiving baptism, desired to be admitted to the Sacrament as he also suffered with that malady. Accordingly, he was cured by Sebastian, and was received, with his son Tiburtius, into the Church. Immediately he enlarged the converted prisoners, liberated his slaves, resigned his prefectship, and retired into his country place in Campania, taking with him many new converts. It was a contest of zeal, out of a mutual desire of martyrdom, between Sebastian and the priest Polycarp, which of them should accompany this party to complete their instruction, and which should remain in the city to encourage and assist the martyrs, the latter being the more dangerous undertaking. Pope Caius, who was appealed to, judged it most proper that Sebastian should stay in Rome, for he had already styled him 'Defender of the Church.'

In the year 286 under Diocletian and Maximian, the persecution grew hot, and most of the members of the party (which numbered sixty-eight in all) were discovered and put to death in a variety of ways. Sebastian was impeached before the emperor Diocletian, who having grievously reproached him with ingratitude, delivered him over to certain archers of Mauritania to be shot to death. His body was covered with arrows, and he was left for dead, but under the care of a pious woman of his party, Irene, he recovered, and returning to the palace, accosted the emperor, reproaching him for his unjust cruelties against the Christians. The emperor gave orders that he should be seized and beaten to death with cudgels, and his body thrown into the common sewer, but the devoted Lucina, admonished by the martyr in a vision, got his body removed secretly and buried it in her own garden on the Via Appia.

Without going too much into detail in a critique of the Acts, let us invoke the findings of the scholars on a few important points. In all likelihood, Sebastian's companions in the legend had no connection with him in life, neither did they have much with one another, although several of them undoubtedly are Roman martyrs. Nor can it be held that Sebastian was a soldier, for his earliest picture, which probably belongs to the year 682, shows him as a grown bearded man in court costume. Like many another martyr, from being

figuratively a soldier in Christ's cause, he became in the popular fancy literally a soldier. The manner of his death is also a subject of question. Authorities reject both his being clubbed and his being shot with arrows; Delehaye avers that the latter is an example of the art of "our pious rhetoricians, who can conceive no other way of establishing the heroism of the martyr than by making him undergo lengthy and refined torments. It is not enough that St. Sebastian be pierced with arrows; he bristles with them as does a hedgehog with quills."¹³ Finally, it is difficult to attach a date to his execution. In the years which are given in the legend, 286 and 288, there was no general persecution, and other arguments can be advanced against the conjecture of the year 304.

In short, little more than the simple fact of Sebastian's martyrdom can be proved, but notwithstanding this, his tomb and his cult are eminent. His grave in the Appian Way is marked with a basilica built over it by Pope Damasus in 367, which is one of the seven principal churches in Rome. A feast for Sebastian was given in the calendar of Furius Philocalus in 354 for January 20, the day on which it is now observed with St. Fabian's as a double in the Roman Church. He was venerated in Milan in the time of St. Ambrose. In the Greek Church, his festival with a full office falls on December 18. He is patron of many cities and dioceses in Europe, where he has patronal feasts, as at Gallipoli on the last Sunday of July. He is invoked in the litany of the saints.

With Sebastian and his Acts in mind, the cycle of St. Lawrence can be more readily understood. This illustrious Roman deacon is in his Passion, or Acts, associated with early Christian personages who have with him at least the bond of common sepulture, all of them being buried in the cemetery of St. Cyriaca on the Via Tiburtina. About Lawrence, all that can be held with certainty is that he was a real historical figure who was martyred under Valerian in the year 258. His legend, which was carried far and wide, is repeated to this day and need not be given here. Doubt must be cast on the two high points of the story, for Lawrence's activities as

¹³ *Ibid.*, pp. 83 and 84.

deacon among the poor can in no way be verified, nor can the tradition of his having been burned to death on a red-hot gridiron. Most scholars reject this latter as purely fictitious for many reasons, one of which is that this roasting was not a legal form of punishment.

His cult has enjoyed prominence practically from the time of his death. Constantine the Great it was who erected the first church over his burial place. His basilica, St. Lawrence's Outside the Walls, is, like St. Sebastian's, one of the seven principal churches in Rome; and three other places of worship dedicated to his honor in the Eternal City are stational churches—St. Lawrence in Panisperna, St. Lawrence in Lucina, and St. Lawrence in Damaso. He is also the patron of the cathedrals of Genoa, Perugia, Cortona, Kulm, and of the palace of the Spanish kings, the Escorial. In the Latin Church his name is in the Canon of the Mass, and his ancient feast, August 10, continues as a double of the second class with a simple octave, while in both the Greek and Syrian Churches he has a feast with full office.

The most celebrated martyr of Rome, St. Agnes Clodia, is another of those whose heroism and eminence must be inferred from the wide veneration paid to her rather than from what can be learned of her life or martyrdom. Her cult is very ancient and has extended to all parts of the Christian world, where she is honored as the special patroness of purity. Hers is one of the seven names of female saints in the Canon of the Roman Mass, and she has in the Roman Church a double feast on January 21 and a peculiar second commemoration on January 28, which is probably the remnant of an octave observed in the early Church. Likewise among the Greeks she is accorded a feast with a full office on January 14 and a commemoration of the translation of her relics on July 5. In addition, she has other feasts in religious orders and special localities. Her name has the distinction of being entered in the Roman calendar of the year 354, and there is also archaeological evidence of her cult at that time.

The *Passio* of St. Agnes is identical with that of St. Eulalia, Spain's most celebrated virgin and martyr. Agnes is treated by the three early eulogists of the Roman martyrs, but their

accounts prove to be badly out of agreement. St. Ambrose has a famous discourse, *De Virginibus*, used in the Roman breviary. Pope Damasus leaves an inscription. Prudentius extols her in a hymn. All that can be established with certainty is that Agnes, a girl of perhaps thirteen, was martyred—it is undetermined whether by fire or by the sword—in a persecution which may have been as early as Valerian's, about 258, and was buried beside the Via Nomentana in a tomb which formed the center of one of the most famous Roman cemeteries. The basilica now standing on this spot was first built in the fourth century. In it are preserved her relics, and here yearly on her feast are blessed two white lambs from which the wool is afterward taken for the pallia sent to archbishops throughout the world. A lamb, probably because her name Agnes suggests the Latin of lamb, *agnus*, is the symbol by which this little maiden has been shown for centuries in Christian art.

As to St. Cecilia, virgin and martyr, to be literal in treating her means to disabuse her clients of the popular ideas of several phases of her history, such as her *Acta*, her connection with music, and the question of her house and of her sacred remains. Her Acts resemble the apochryphal Gnostic Acts of St. Thomas, and the most that can be credited from them is that the relation between her and Valerian, her betrothed, and Tiburtius, his brother, may have some historical foundation.

Cecilia's association with music arose from the words of her Acts, appropriated for the office of her feast. "*Cantanti-bus organis*," while the organs were sounding for her marriage festival, was erroneously interpreted to mean that Cecilia was herself the organist. Since the fourteenth and fifteenth centuries she has been given the organ as her attribute, and with it is pictured by many artists, including Raphael, whose masterly conception of her thus is at Bologna. Even seventeenth-century England saw artistic tributes to her musicianship in the odes for her feast written by the poet John Dryden. In 1584 she was proclaimed patroness of the Academy of Music at Rome, and that example has been followed by countless musical associations. She is considered

the patroness not only of musicians and singers, but also of poets and organ-builders.

A very ancient Roman church was originally *Titulus Caeciliae*, that is, a church founded by a lady named Cecilia. Later it became known as *Titulus Sanctae Caeciliae*. This church is reputedly the home of the saint, and though recent discoveries have brought to light a great part of this Roman dwelling, scholars are slow to follow the tradition that identifies the owner of the home with our saint and that pronounces that Cecilia's martyrdom took place therein. That Cecilia is not mentioned by the early panegyrists of the Roman martyrs, as Damasus and Prudentius, Jerome and Augustine, causes some of this hesitation.

The holy body of St. Cecilia was brought by Pope Saint Paschal I in the beginning of the ninth century, probably from its first resting place in the crypt of the Caecilii at the catacomb of St. Callistus, to the church of St. Cecilia in the Trastevere quarter at Rome. Eight centuries later, in 1599, it was again exhumed by Cardinal Sfondrati, and the contemporary accounts disagree to such an extent that there is risk in believing the particulars of the episode; namely, that the body was found in a good state of preservation and in precisely the posture described by St. Paschal, and that it was for several weeks exposed for the veneration of the faithful, during which time the sculptor Carlo Maderna made an exact representation of it in marble, this reputed representation being the statue that is now seen near her relics, showing the saint reposing on her right side as if in sleep.

However, neither Cecilia's monuments nor her acts are sufficient to establish the period of her death, authorities having assigned to it dates varying from the year 177 to the reign of Julian the Apostate, 362. The anniversary of her deposition in the cemetery of St. Callistus, September 16, was the day originally held in Rome as her festival. The feast now observed as a double throughout the Roman Church is November 22, one that originated at her church in Trastevere. She has enjoyed several other feasts connected with the finding and translation of her relics. In the Greek and Syrian Churches she has a feast with full office. Her name is included

in the Canon of the Roman Mass, and also occurs, with that of Agnes and Anastasia, in the litany of the saints.

St. Felicitas is another Roman woman whose *Acta* are worthless. That she had seven sons who are the martyrs commemorated on July 10 is false, for of those martyrs it must be said that they are neither her sons nor brothers to one another. In the fabrication of a story for this martyr entombed in the cemetery of Maximus on the New Salarian Way is seen the Scriptural mother of the Maccabees, as it is likewise in another instance in Roman hagiology, that of St. Symphorosa and her seven sons, who are only allegedly her sons and brothers among themselves. Symphorosa's story may even be an adaptation of the legend of the Seven Sleepers of Ephesus as the seven male martyrs are all buried in one tomb, which was not the case with those that romance connected with St. Felicitas.

Both women are genuine martyrs, however, and Felicitas, at least, is the mother of martyrs; for an old Roman tradition venerated her and her sons, their names and number being unknown, on November 23, which is to the present day the feast of Felicitas in the Roman missal. On July 18 there is given the feast of "St. Symphorosa and her seven sons."

In passing it may be noted that this Felicitas is not to be confused with the Carthaginian Felicitas, who with her companion Perpetua is listed in the Canon of the Roman Mass. These two young martyrs of Africa are unique in having Acts which are among the most full and reliable left from the days of the persecutions.

St. Anastasia, eminent through association in her cult with the two principal mysteries of the Faith—the Nativity and the Resurrection—is yet one of the least favored of the martyrs in regard to her history. Notwithstanding that Acts were invented to make her a daughter of the Eternal City, with the exception of the fact that she was a Sirmian and not a Roman, the particulars of her life and death, even to the date, are all lost. According to the fictitious Acts, she was born of a prominent Roman family and had St. Chrysogonus as her teacher. Leaving Italy after the death of her husband, she finally came to Sirmium and then to the island of Palm-

aria, where she was buried alive. The truth, as far as it can be traced, is that she suffered and died at Sirmium in Pannonia. The day of her commemoration is Christmas Day, but not on account of any relation of that day to her martyrdom.

The fortunes of the cult of this Simian martyr in Rome are interesting. In the Holy City there existed from the fourth century a church beautified by Pope Damasus and called *Titulus Anastasiae*, either after some noble lady or on account of its dedication to the Resurrection, which in Greek is *Anastasis*. To this sanctuary were brought from the Byzantine court church of *Anastasis* in Constantinople the cult and alleged relics of the saint, and it came to be called the church of St. Anastasia. Located at the foot of the Palatine Hill near the Circus Maximus, this was the only titular church in the center of the city and had within its jurisdiction the imperial court. Consequently from the fourth to the sixth century this church was especially important and reflected its fame on its patroness with so much effect that toward the end of the fifth century her name was inserted in the Canon of the Roman Mass, and in the following century and for some time thereafter the second Mass on Christmas, sung there by the Pope, was not in honor of the birth of Christ, but proper to this martyr. The commemoration of St. Anastasia in the Mass at Dawn on Christmas is the last remnant of this prominence. The ancient place of worship is the stational church in Rome for that Mass and two others in the year. The Greeks keep a feast for St. Anastasia with full office on December 22, and the Russians have her name in their Mass during the *Proskomide*, or preparation of the bread and wine.

Two more Roman martyrs will complete for the time being this list of saints typical of those that critical hagiography has presented to us in a new and more nearly correct aspect. These are St. Pancratius and St. Tarcisius, proposed in these modern days as patrons of youth. That either of them was a youth at the time of his martyrdom cannot be maintained, as nothing at all in this connection is authentically known about St. Pancratius, and as to St. Tarcisius, the probability is that he was a deacon martyred while fulfilling the deacon's duties of carrying the Eucharist. A point of great dissimilar-

ity between these two saints is their cult, that of Pancratius being ancient and illustrious, while that of Tarcisius has been extended only in recent times with the development of devotion to the Holy Eucharist. He has no feast, but only mention in the Roman martyrology on August 15.

Pope Damasus is the authority for the story of St. Tarcisius, which in its bare facts is true; namely, that he suffered a violent death at the hands of a mob rather than give up the sacred Mysteries which he was carrying. The exact day of his martyrdom has never been ascertained, but it falls within the third or the fourth century. Neither has his grave been positively identified, although it was likely in the cemetery of St. Callistus, from which his relics may have been translated, as is claimed, to the Church of St. Sylvester.

The last martyr we are to consider is Pancras to the English, among whom he bears the distinction of having been made the patron of the first church at Canterbury by St. Augustine himself, who as a religious had had association with a monastery built for the Benedictines by Pope St. Gregory under the invocation of this saint. His veneration was carried out with great intensity around Rome, and its center was the basilica over his tomb on the Via Aurelia, built or re-built by Pope Symmachus about the year 500 and handsomely restored by Pope Honorius in the seventh century. This structure, which stands today in a somewhat altered style, is the Stational Church for the Mass of Low Sunday, and is since 1517 a cardinalatial church. The entire Latin Church celebrates on May 12 as a semi-double a feast in which St. Pancratius is joined with Saints Nereus, Achileus, and Flavia Domitilla.

St. Pancratius' so-called Acts, which exist in many versions in both Latin and Greek, represent him as a Phrygian or a Syrian orphan come to Rome with an uncle, and there beheaded. As far as can be ascertained, he suffered either in the persecution of Valerian in the years 257-258, or in that of Diocletian in the years 304-306.

This, then, is in brief the information that can be assembled in the case of these noble martyrs of Roman antiquity. Their history, far from being a chronicle of edifying Chris-

tian lives that prepared them for their heroic deaths, resolves itself into a record of their places of interment, of the shrines erected in their honor, and of the manner of preserving their memory in the liturgy of the Church. As to their pretentious legends, quoting Father Delehaye again: "If we study them as a whole, we can derive from them a picture which is not the result of design yet is none the less impressive. . . . Our sense of the grandeur of the subject only gives us a more vivid perception of the poverty of the legends that remain to us and the lack of inspiration and originality in the creations of the people at large."¹⁴

That teachers may be saved from the danger of misleading young minds in regard to fictitious stories of the saints, some suggestions are added here. In the first place, the results of the critical analysis of the legends are at their disposal nowadays in sources written in English and well within their reach. The *Catholic Encyclopedia*, and also the *Encyclopedia Britannica* to some extent, is rich in material of this kind, not only in scholarly notices of popular saints, but in articles on such subjects as History, Hagiography, Bollandists, Legends of the Saints, Acts of the Martyrs, the Catacombs, and others, from many of which quotations have been given in this paper.

Furthermore, two collections of critically written lives of the saints are now available. The first is the incomparable *Biographical Dictionary of the Saints*, compiled by Msgr. Frederick G. Holweck after a lifetime of travel and study of hagiography and the liturgical sciences. This work is remarkable as being the only volume in English to treat of so many saints and one of the most authoritative volumes of its scope in any language. Its 1053 pages give sketches of perhaps 20,000 saints, arranged alphabetically. These sketches, necessarily condensed in form, are written with the most careful regard for the facts in each case, and while popular stories of the saints are mentioned, their legendary character is pointed out. At his death in 1927, Msgr. Holweck was vicar-general of the archdiocese of St. Louis.

¹⁴ *Ibid.*, p. 59.

¹⁵ Paul Allard, *Ten Lectures on the Martyrs*, pp. 339-40. London and New York: Benziger Brothers, 1907.

The most comprehensive series on the saints yet attempted in English was completed in 1938 under the editorship of the Rev. Herbert Thurston, S.J., of London, who died shortly afterward. Father Thurston revised and enlarged *The Lives of the Saints* originally prepared by the Rev. Alban Butler in 1756, and besides adding to the collection the biographies of saints canonized since Butler's writing, he condensed the material already included by Butler, and appended critical notes based on the researches carried on since the earlier author's time. The work is published in twelve volumes—one for the saints of each month—and an index, and with the later books Father Thurston was assisted by Mr. Donald Attwater.

Practically all of these references that we have mentioned are accompanied with bibliographical notes.

Not slightly culpable would be the teacher, who, neglecting these means of enlightening himself, would put this romantic content in the saints' cases on the level with truth, more particularly the truth of Scripture, who would, for instance, hold that the arrow is the symbol of St. Sebastian in the same way that the key is the symbol of St. Peter, or that a picture of Our Blessed Lady receiving her message of the Incarnation from the Angel Gabriel could be displayed next to another picture of the same size and style depicting St. Eustace or St. Hubert encountering his mythical stag with the cross between its horns.

But it does not follow that legends must be avoided entirely. Teachers can take care to represent legend as legend. There is ground for pride rather than for concealment in the fact that the ages of Christianity produced such a tremendous volume of writing on the saints. It is to the glory of the Church that the Faithful were so much taken up with their heavenly friends and patrons. That uncritical children of uncritical ages treated uncritically the lives of their saints is not a cause for blushing and stammering on our part.

Consequently, when meeting fictitious material about the saints in art forms, such as poetry, painting, sculpture, metal work, and the like, the teacher can explain it for what it is, and arouse the pride of Christian students in the manner in

which the saints have captured the imagination of the Christian ages. On the other hand, when a teacher is relating the history of a Christian hero, especially with a view to drawing a moral lesson from it, he should confine himself to what he is certain are facts, even if this would mean avoiding the biographies of holy persons whose careers are shrouded in legend and presenting the saints of more recent centuries whose life stories are known with certainty. Not that Father Jogues and Dom Bosco and Therese of Lisieux should displace St. Sebastian and St. Hubert and St. Agnes. On the contrary, the Liturgical Revival in our day will invest the martyrs with new glory by emphasizing the essential fact of their sacrifice, shorn as it may be by critical hagiography of details, even those printed credulously in our liturgical books.

Paul Allard in his *Ten Lectures on the Martyrs*¹⁵ expresses happily the sentiments of the Catholic student and teacher in pondering the stories of the martyrs: ". . . Saluting the martyrs as history's greatest heroes, like their contemporaries, we still venerate their relics and offer sacrifice on the altars formed by their tombs, and we, too, behold in spirit God descending on their bones. . . . By honoring them, by speaking of them, by studying their history and prudently criticizing the documents which preserve the memory of their deeds, we soon come to know that we are not dealing with dust alone, that the winding-sheet stained with purple, which we reverently unfold, encloses not dead, but living and immortal beings, abiding forever in the keeping of that Church whose foundations are laid in their blood."

¹⁵ Paul Allard, *Ten Lectures on the Martyrs*, pp. 339-40. London and New York: Benziger Bros. 1907.

MAKE THEM WANT IT

There's the other type of forcing which annoys students no end. It is the kind that says so sweetly, "Oh, no, we don't have compulsory Mass here. You are perfectly free to go or not as you see fit." The youngster takes the authorities at their word, only to find that they were only fooling! "You aren't compelled (by the rules) to go to Mass here, that's true. But God help you if you don't go! Your marks suffer. You're held up to the whole school as just this side of hellfire." And the galling vinegar of insincerity is added to compulsion.

(By Rev. Richard L. Rooney, S.J., "Make Them Want It," *The Faculty Adviser*, Vol. IV, No. 10 (June, 1941), p. 3.)

THE APOSTLES' CREED THE NINTH ARTICLE

KNOWLEDGE OF TWELFTH GRADE STUDENTS

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EDITOR'S NOTE: Last November this JOURNAL (Vol. XII, No. 3) published the "General Summary and Conclusions" of an investigation submitted by Sister Loyola in partial fulfillment of the requirements for the degree of Doctor of Philosophy of Education at Loyola University, Chicago, during the past year. The December, 1941 issue of this magazine began the publication of detailed findings from Sister Loyola's dissertation, particularly those data which show: (1) facts which need not be taught at any time in high school; (2) facts which should be taught to the small group who have not learned them; (3) those essentials which should be taught more thoroughly and repeated at intervals that the impression might be strengthened and the retention be made permanent. The material in the December and January numbers of this magazine offered an analysis and interpretation of the scores of fourth year high school students on test questions pertaining to the first, second, third, fourth, fifth, sixth, seventh and eighth articles of the Creed. The following content offers the author's findings for the ninth article of the Creed. We submit first to our readers the author's explanation for her classification of data.

Class 1. In this class will be included those facts on which students score 95 per cent or more. Allowing for errors in measurement, inaccuracies, oversight by the testees, and so on, one might safely consider these essentials as having been learned perfectly.

Class 2. Here will be grouped those essentials on which the students score from 90.0 to 94.9 per cent. These truth have been learned by the majority of the students, but a small minority do not know these facts. Instruction and guidance should be provided for the small percentage of students who have not learned these facts.

Class 3. In this class will be listed those essentials on which the score of the testees ranges from 75.0 to 89.9 per cent. Since all the essentials should be known by even the slowest students in the class, it seems reasonable to conclude that these facts have not been satisfactorily learned. In the teaching of these essentials, provision should be made for individual differences.

Class 4. This class will include all those essentials on which the score of the testees is less than 75 per cent. The essentials grouped here will be referred to as neglected facts. There seems to be a justification for saying that the knowledge which students possess of these essentials is decidedly unsatisfactory and that these essentials should be given more emphasis in teaching the class as a whole.

THE NINTH ARTICLE—ORGANIZATION AND GOVERNMENT OF THE CHURCH

Class 1 (95 to 100 per cent)

<i>Essential Number</i>		<i>Per cent</i>
396	The Catholic Church is the true Church established by Jesus Christ	95.5
402	Christ bade His apostles to preach His doctrines.....	97.4
403	Christ gave His apostles the same power He had Himself	96.5
405	Christ endowed His apostles with power to forgive sins..	97.2
407	Christ sent forth the apostles to all nations.....	98.6
408	Christ promised salvation to all who believed what the apostles taught	98.1
411	The Church founded by Jesus Christ still exists today....	99.3
412	The Church founded by Jesus Christ is the only true Church	99.0
416	The members of the Church are united for their spiritual welfare	96.5
422	The society of the faithful is united in the profession of the same faith	98.3
433	One of the powers of the priestly office is to administer the sacraments	97.2
435	Christ appointed St. Peter the visible head of the Church..	98.1
460	In obeying our pastors in religious matters, we are obeying God	99.4
468	Christ promised to preserve His Church from error by the light and guidance of the Holy Ghost.....	97.8
470	The Church is infallible means that it cannot err when it teaches a doctrine of faith and morals.....	96.4
478	The Pope is infallible when he defines a doctrine of faith or morals to be held by the whole Church.....	98.6
480	The Pope is not impeccable.....	97.5
486	The Church has as its object to sanctify men and lead them to heaven	98.5
489	It is the duty of a Catholic to do all he can to have good laws enacted	97.1

Class 2 (90 to 94.9 per cent)

397B	The mission of the Catholic Church is to teach with infallibility the way to heaven.....	92.2
399	Jesus Christ established a Church.....	91.9
400	Before His death Christ chose twelve apostles.....	92.0
409	Christ threatened condemnation to those who refused to believe	92.1
414	The Church is the society of all the faithful.....	93.6
432	One of the powers of the priestly office is to forgive sins..	93.6

444	We know that the Church will endure to the end of time because Christ promised always to remain with it and assist it	94.1
455	The bishops each in his diocese rule the Church.....	92.0
467	Christ promised to preserve the Church from error by His own presence and assistance.....	90.6
474	When the Pope defines a doctrine of faith and morals, the Church exercises its infallibility.....	93.5
487	The State has no right to dictate to the Church in spiritual matters	94.3
488	Church and State are supreme each in its own field.....	93.0
490	It is the duty of a Catholic to assist in the enforcing of just civil laws.....	98.4

Class 3 (75 to 89.9 per cent)

397A	The mission of the Catholic Church is to teach with authority the way to heaven.....	89.7
406	Christ endowed His apostles with power to rule the Church	88.0
417	The Church is united under its lawful pastors.....	85.2
441A	Christ came to save all men.....	89.7
441B	Because men of future ages need the Church as much as those in the time of the apostles, the Church must be perpetual	85.3
445	When Christ sent the Holy Ghost to abide with the Church forever, He provided perpetual existence to the end.....	87.7
446	The Bishop of Rome is commonly called the Pope.....	89.4
456	The bishops by divine appointment rule the Church under the authority of the Pope.....	87.4
491	Good citizens observe reasonable civil laws.....	82.5
413	The Church founded by Jesus Christ is the one which God orders all men to join.....	82.5
431	One of the powers of the priestly office is to offer sacrifice	80.1
398	The Catholic Church is the one Church of which God has commanded all men to be members.....	77.1
404	Christ endowed His apostles with power to offer sacrifice	78.8
410	Christ promised to be with the Church to the end of time....	79.8
438	By ordaining and appointing priests and bishops, the apostles provided primarily for the perpetuity of the Church..	79.0
448	The Bishop of Rome is the successor of St. Peter as visible head of the Church	75.2
452	The Church has always held the Bishop of Rome to be its universal head	79.6

Class 4 (Under 75 per cent)

453	The bishops in communion with the Pope are the lawful successors of the apostles.....	71.7
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454	The bishops by divine appointment rule the Church.....	53.7
469	The teaching of the Church must be infallibly true because God could not command men under penalty of damnation to believe what is false.....	53.6

The test contains eighty-four questions referring to the Ninth Article. Fifty-two pertain to the organization and government of the Church, fifteen to the marks of the Church, six to the topic "There is No Salvation Outside the Church," and eleven to the communion of saints. The facts pertaining to each of these topics will be discussed separately.

Of the fifty-two questions pertaining to the Church, only nineteen are known by practically all of the students. A small minority show ignorance of thirteen truths. The twenty facts which less than 90 per cent of the students know should be given more emphasis in the curriculum. Only 80 per cent know that Christ promised to be with His Church to the end of time. The power to offer sacrifice is not correctly understood, since only 80 per cent know that the offering of sacrifice is one of the priestly powers and only 78 per cent know that Christ endowed the apostles with such power. Other facts listed under Classes 3 and 4 are equally important.

THE NINTH ARTICLE—THE MARKS OF THE CHURCH

Class 1 (95 to 100 per cent)

497	The Church is one because its members profess the same doctrines	95.9
502	The Catholic Church is holy because its founder Jesus Christ is holy.....	99.2

Class 2 (90 to 94.9 per cent)

499	The Church is one because its members obey the same visible head	94.5
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Class 3 (75 to 89.9 per cent)

507	The word "Catholic" means "universal".....	88.0
511	Any Church which cannot trace back its origin to the apostles in an unbroken succession is not the one which Christ founded	85.0
512	The Church has the mark of apostolicity because the bishops of the Church are the legitimate successors of the apostles	82.3
492	Unity is one of the four marks of the true Church.....	76.6

Class 4 (Under 75 per cent)

493	Holiness is one of the four marks of the true Church.....	73.3
495	Apostolicity is one of the four marks of the true Church....	70.4

498	The Church is one because its members use the same worship and sacraments	71.8
513	Because the Catholic Church derives its doctrines, its holy orders, and its mission from the apostles, it is said to be apostolic	74.6
494	Catholicity is one of the four marks of the true Church....	67.0
504	The Catholic Church is holy because it produces many great saints and martyrs.....	53.1
508	Because the Catholic Church is spread throughout all parts of the world with a great number of members it has the mark of Catholicity	42.7
510	The Catholic Church has the mark of Catholicity in doctrine because it possesses all revealed truths and means of salvation	38.5

There are fifteen essentials pertaining to the marks of the Church. The scores on three of the truths indicate student mastery; the scores on the remaining facts point to unsatisfactory knowledge. Students cannot satisfactorily name the four marks of the true Church: unity, holiness, apostolicity, and catholicity. The percentage of students who answer these questions correctly is 77, 73, 70, and 67 respectively. The difficulty seems to be ignorance of the meaning of terms. The explanation of terms is an important element in the teaching and understanding of this topic and the preceding one.

A priest with many years experience in the classroom remarked to the writer that our boys and girls appear not to be interested in apologetics. They accept these facts on faith. It is stories that appeal and hold their interest. A question may evolve from this comment. Does such student reaction induce the teacher to slight the necessary apologetic approach? Should not the teacher instead make the presentation more effective, so that the essential knowledge may be assimilated by the students? It is interesting to note the results of Brother Basil's study.¹ Boys have a better knowledge of the facts relating to the powers of the Pope and bishops, and girls have a superior knowledge of the marks of the Church.

¹ Brother Herman Basil, F.S.C. "A Study of Sex Differences in the Mastery of Religious Information." Unpublished Master's Thesis, Loyola University, Chicago, 121 p.

THE NINTH ARTICLE—NO SALVATION OUTSIDE THE CHURCH

Class 1 (95 to 100 per cent)

519	We know that everyone is bound to be a member of the Catholic Church because Christ commanded all men to belong to the Catholic Church.....	97.0
528	An excommunicated person cannot receive the sacraments	96.2
535	Non-Catholics, who through no fault of their own are ignorant of the true Church, may be pleasing to God.....	96.9

Class 2 (90 to 94.9 per cent)

521	No one can be a good Catholic unless he believes all that the Church teaches.....	93.5
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Class 3 (75 to 89.9 per cent)

522	No one can be a good Catholic unless he fulfills all the obligations imposed by the Church.....	89.0
520	No one can be a good Catholic unless he has been baptized..	77.7

The knowledge of students on the facts pertaining to salvation is satisfactory.

THE COMMUNION OF SAINTS

Class 1 (95 to 100 per cent)

540	By our prayers and sufferings we can help one another....	95.2
542	The saints and angels can assist us.....	95.7
546	We can help the holy souls by prayers.....	99.6
549	We can help the holy souls by having the Holy Sacrifice offered for them	99.7

Class 2 (90 to 94.9 per cent)

550	We can help the holy souls by all our good works.....	92.1
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Class 3 (75 to 89.9 per cent)

543	By our prayers and sufferings we can help the souls in purgatory	78.5
548	We can help the holy souls by fasting.....	77.9

Class 4 (Under 75 per cent)

545	The souls in purgatory can help us by their prayers.....	74.9
547	We can help the holy souls by alms.....	71.1
551	The souls in purgatory cannot merit for themselves.....	51.2
536	Definition of "communion of saints".....	46.9

Students have learned well five of the eleven essentials pertaining to the communion of saints. The remaining six essentials should be given more emphasis in religious instruction. The data indicate lack of knowledge rather than lack of remembering. Ninety-two per cent of the students know

that we can help the poor souls by all our good works, but they do not seem to know that prayers, fasting, and alms are good works. On these specific questions students show a failure of 21, 22, and 29 per cent, respectively. Forty-nine per cent do not know that the poor souls can gain no merit for themselves, and 53 per cent cannot define the term "communion of saints."

THE APOSTOLATE OF THE CHILDREN

If we are to deal successfully with souls spiritually sick, we must follow the methods of doctors and nurses in their treatment of their patients. We must therefore treat children who miss Mass and neglect prayer and the Sacraments with such tactful care, so as to ensure that little by little they will do these things for the benefit of their souls.

It is unreasonable to make these children feel their position in school. It is unjust to expect these delicate souls to do what children of good Catholic parents are accustomed to do, as for instance, to go frequently to Holy Communion. It is cruel to make them stand up in class before all the others when they have missed Sunday Mass. As a rule such treatment embitters and hardens them against religion. For this reason many who have been thus treated finish with the Church the day they leave school. Missionaries later on may try to persuade these poor souls to return to God, but their efforts usually prove in vain. Great care, therefore, must be taken whilst children are at school that no bad impressions are made on their minds about their faith which will jeopardize their souls. With reason then it is essential that teachers should treat these children with great charity, therefore regaining, with God's grace, the spiritual health of their minds and hearts.

By Rev. W. Raemers, C.SS.R., "The Apostolate of the Children," *The Sower*, No. 141 (October, 1941), p. 4.

College Religion

REPORT OF CHILD STUDY CONFERENCE

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EDITOR'S NOTE: Saint Joseph College is indeed to be congratulated on the splendid project described in this article. The JOURNAL is pleased to publish the report with the hope that the project itself may be of interest to other colleges and that the findings of the conference may be known to religious teachers throughout the country.

During the summer session of 1941, a conference on the study of the spiritual development of the young child was held at Saint Joseph College in West Hartford. The conference was initiated, at the request of teachers interested in this field of study and received the approval and support of the Most Reverend Maurice F. McAuliffe, D. D., Bishop of Hartford.

The purposes and plans of the conference as they were expressed in the first bulletins announcing it are as follows:
(1). To bring together a limited number of graduate students who are interested in the study of the major problems of child development so that these students may have opportunity to work together.
(2). To help these students to pool their contributions.

A. *through the opening up of problems.* This will be brought about through actual participation in the nursery-kindergarten with a group of children who have never been to school before and with their parents.

B. *through the informal discussion of the problems* arising from this work with children and parents. These discussions will lead toward the clarification of the issues involved and enable the students to select, on the basis of dominant interest, some problem or some aspect of a problem for investigation and study.

- C. through formal reports on the problems made to the conference.
(3). To take steps toward the publication of the proceedings.

The second bulletin was issued when questions began to come in from members of the group and the trend of their interests became evident. This bulletin stressed the need for thinking together, considering the pros and cons of the various approaches to the spiritual development of the young child in the home and in the school in the light of what is known about child development today.

To this end it was pointed out that members of the group should consider (1) the teachings of the Church and the findings of research in the area of child development, (2) the implications of these teachings and findings in the area of religious education, (3) available teaching materials for parents and teachers—their content and method in the light of 1 and 2.

The hope was expressed that the outcomes of the conference would include a report of the proceedings and beginnings in the following:

1. Clarification of the problems involved in the spiritual development of young children.
2. Willingness to plan for utilization of the resources in our various institutions in our attack on these problems. Research resources, for instance. What studies should be made? What colleges could undertake these studies? How could they be financed?
3. The production of material for parents and teachers that will be in keeping with the proceedings of the conference.

The third bulletin listed these six major problems as typical of the persistent problems in the spiritual development of children. This list was suggestive rather than inclusive.

1. The problem of development: Numerous studies have been devoted to the discovery of the order inherent in the processes of physical and mental development.
 - a. What studies have we of the orderly processes of spiritual development? What are needed?
 - b. How shall we implement such as we have in our work with children and their parents?
2. The problem of integration: How can religious activities be integrated with the ongoing development of the child in the first five years: with his locomotor activities, his manipulative tendencies, his powers of perception, of attention, of thought, etc.

3. The problem of maturation,
4. The problem of learning,
5. The problem of language,
6. The problem of a growing concept of God.

THE WORK OF THE CONFERENCE

In the main the conference was two-fold in its aim, one using the experimental approach to the question of religious development, the other the practical work of preparing teaching materials for parents. At first it seemed that all the work of the conference should issue in materials for publication. But as the session advanced it became evident that nearly all the members of the group wanted a longer period of time for continued study and experimentation before submitting materials for publication.

The conference also drew into its discussion the following specialists in the fields of child development and education: Dr. Marie Muhlfold O'Donohue of the Department of Child Psychology, Fordham University, the Reverend Leonard Goode, spiritual director of the Saint Patrick Training School in Hartford, the Reverend James Farrel, director of visual education, Confraternity of Christian Doctrine at Hartford and the Reverend Thomas Donnehy, director of music at Saint Thomas Seminary, Mrs. Rose Horrigan, pioneer in parent education under the auspices of National Council of Catholic Women, and Miss Griffiths, director of social work in the Hartford diocese.

Throughout the six weeks' session, Sister Mary I. H. M., of the department of psychology at Marygrove College, Detroit, acted as consultant and adviser in both the experimental and practical aspects of the work.

Father Connole's approach to the teaching of the doctrine of the Trinity was demonstrated by Sister Marie Francis, C. S. J., during the session. At this time a group of eight-year-old children formed the class.

In connection with the work the following age groups were available for study and demonstration. Children from birth through three years—Saint Agnes Home—West Hartford; Four-year-olds—Saint Patrick's Kindergarten—Hartford;

Five-year-olds—Saint Patrick's Kindergarten—Hartford; Six and seven-year-olds—Bishop McAuliffe Center—Hartford; Eight-year-olds—Saint Patrick's School—Hartford.

SOME OF THE OUTCOMES OF THE CONFERENCE

At the conclusion of the session the following problems were listed for further study. This list is suggestive and is not to be understood as completed. It was recommended that a similar list should be forwarded to departments of psychology in Catholic colleges and seminaries throughout the United States.

- I. The problem of the child's concept of God:
 1. How is it derived?
 2. What are its characteristics?
 3. How long does the early concepts of God persist?
 4. How does it differ at various age levels? in different environments?
 5. The effect of oral teaching of specific facts of revelation at varying ages. For instance
 - a. God's punishment of Adam and Eve.
 - b. The role of the bad angels in the world of men.
 - c. The story of Noah's Ark.
 6. The early concept of God as a factor in adolescent and later antagonisms to religion.
- II. The problem of the child's ongoing development in relation to spiritual development:
 1. A study of children's questions in the area of religion on varying age levels as a guide to ascertaining varying levels of spiritual development.
 2. Informal prayer—
 - a. What facts of general development offer guidance to the parents for informal prayer?
 - b. How may studies of this problem be carried on?
 3. The formal prayers for children—
 - a. What development of formal prayer is possible at each age level, insuring understanding on the part of the child?
 - b. The use of logical concrete analogies in teaching prayers. At what level of maturity do these function?
 4. The Children's Mass—
 - a. The physical conditions under which children are present at Mass in rural and urban areas in the United States.
 1. Place, space, light, heating, length of time period each Sunday, the facilities for seating and kneeling.

b. Educational conditions.

Adult leadership at children's Masses, children's participation in Mass, specific studies of children's overt activities during Mass, the sermon in relation to children's needs and understanding.

c. Spiritual growth through self-activity during Mass.

1. What prayers do children say at Mass, what missal materials are suitable for five-year-olds, six-year-olds, seven-year-olds?

2. What practices seem to have the most lasting effect?

III. The problem of the child's concept of the neighbor and its relation to charity.

1. The role of the father-child relationship in the God-child relationship.

2. The social development of the child as the ground-work of the virtue of charity.

3. Do Catholics "shelter" their children from reality?

a. What tests can be devised to measure social consciousness at various levels. Preschool, elementary, high school, college?

b. How "socially distant" are Catholic families in specific neighborhoods: Bridgeport, Hartford, etc? on specific economic levels?

4. The beginnings of prejudice in Catholic children.

a. Against races: Negroes, Chinese, etc.

b. Against religious groups: Protestants, Jews.

c. Against class or individuals i.e., against the poor, the workers, the handicapped, etc.

IV. Factors in Religious Education.

Language

1. The preparation of a word list or vocabulary study in the area of religion.

2. What meaning does a child at various age levels have in connection with certain basic words in religion. God, soul, heaven, angel, Holy Ghost, etc?

3. The effect of meaning or lack of meaning of child's religious experience.

Visual Education

1. What type of religious picture is most favored at each age level?

a. Old masterpieces.

b. Christ in the Here and Now (Some pictures represent Jesus in modern child's dress doing up-to-date things).

c. Line drawings of utmost simplicity in few colors.

d. Photographs.

e. Prints in light or dark colors.

2. Comparative study of picture books representing children's interests in general and picture books representing religious interests.
3. 'Evaluation of picture materials for young children.
4. A study of experimental work in the use of the cinema in the education of parents.

Music

1. What is the child's response at varying age levels to the music of the Church?
2. A study of the song content used by parents with young children.
3. A bibliography of songs, records, etc., that may be used at varying ages with young children.

PRACTICAL OUTCOMES

The following materials are outcomes of the work of the conference. Those marked with an asterisk are still in the process of production and will be available only under certain limitations.

- *1. *Growing in Faith and Hope and Love.* This study is aimed to help parents of children younger than five years. It attempts to relate some of the known facts of child development to the spiritual needs of the child. Before general release it is to be used by local groups. Interested parents may obtain mimeograph copies.
2. A threefold approach to the religion of the five-year-old was carried on by a committee of four who have had wide experiences in teaching and teacher training in this area.

*a. *The Approach to God through the Child's World.*

(Sister Mary Felita) Mimeograph Form. In this work an effort is made to build on the child's interest in the world about him, the world of life, beauty, order and love, to lead him to a consciousness of God, Author of life and love and through this to attitudes of love and trust and worship.

*b. *The Approach to God through Revelation and the Liturgy.*

(Sister Mary Roberta and Sister Mary Rosary) Mimeograph Form. Stories of the Old Testament form the first part of this approach including creation, sin, punishment, redemption, and grace. The events of the liturgical year are then introduced. (Sister Mary Roberta). The New Testa-

ment Stories for Five-Year-Olds deal with the miracles of our Lord's public life. Some simple narratives of Passion week and Easter tide are included. (Sister Mary Rosary).

*c. *The Approach to God through Stories of Here and Now.*

(Sister Mary Marguerite, C. S. J.) This has already been worked out and published in *Their Hearts are His Garden*, Saint Anthony Guild Press. (Paper \$.50, Cloth \$1.00). To accompany this book, the author has prepared in mimeograph form a manual for parents that may be used with the book.

In both the manual and the book the author uses the medium of stories to foster religious living in young children. The selection of materials and the use of simple language are in keeping with the needs of children under seven. The first group of stories in this approach contain truths necessary for the spiritual development of children of this age. The second group points out the way of virtue to the small child and is invaluable in helping parents so to deal with the child's faults as to lead him to God. The third group treats of the parent-child relationship. The last two groups are concerned with the liturgical year and a few stories of saints.

3. *A bibliography for Teaching Religion to the Preschool Child.*

(Sister M. Richardine, O. P.) Mimeograph Form. In this work much material was rejected because it was thought best to postpone its use until the child started school. It was considered essential to keep the material simple and not to give the child books that are meant for the child who reads for himself.

In the selection of books for the parent care was taken to avoid the type intended for students in the field. Rather was it kept in mind that the language of the layman must be that which will reach most of the parents and, therefore, it has been a major consideration of those responsible for the preparation of this list.

4. *A beginning was made on recording in simple form the music of the Church for young children.* The natural songs of the child bear a close resemblance in motif and rhythm to that of the simpler chants. Therefore, the following have been recorded for further experiment. In a short time recordings will be available for some of the old carols and hymns.

Salve Regina	Gregorian	The Reverend	Thomas F. Donnely
Ave Maria	Gregorian	"	"
Adoro Te	Gregorian	"	"
Sanctus	Mass VIII	"	"
Agnus Dei	Mass VIII	"	"
Our Father	Rossini	"	"

5. Cinema and slide materials.

- a. Religion in the Nursery—Color—16mm—silent (Rev. James Farrell, Sister Mary de Lourdes)
This film shows one approach to the Christmas story for children of four years.
- b. *Before the Benedicite (Rev. James Farrell, Sister Mary de Lourdes) Color—16mm—silent. This film illustrates the transition from play to prayer, from wonder to adoration. The children range from three to five years.
- c. The Benedicite Begins. Colored slides—35mm (Rev. James Farrell). These slides have been used to save and to reproduce for the child the situations in which he had begun to praise the Lord through creation.

6. Books.

- a. Plans are in the making for a series of picture books for children in which the supernatural aspects of life will be integrated with the ongoing life of the child and the work of the world.
- b. Samples and suggestions for picture books to be made by mothers for their own young children.
 - a. Benedicite
 - b. Alphabet Book
 - c. Book of Helpers
 - d. God's Gifts
 - e. Book of Praise

NOTE : Mimeographed materials will be distributed at cost as soon as completed, on request. Arrangements will be made for demonstration of records and cinema materials on request. Address inquiries to Sister Mary de Lourdes, Saint Joseph College, West Hartford, Conn.

THE POSTULANT AND HOME ENVIRONMENT

What I deplore even more than their lack of knowledge of religion, is their lack of appreciation of that knowledge, and the absence of determined effort, on the part of the individual Sisters or of the Superiors of Communities to supply it. When Rome in November, 1929, decreed that every novice, before being admitted to the habit, must undergo a catechetical examination, many Communities introduced into their Novitiate religion courses sufficient to enable the ordinary girl to "get by" in an ordinary way. But here we have in too many instances, compliance with the letter and not with the spirit. Rome did not intend to prepare a consecrated soul for an examination to be taken at the end of a novitiate. Rome wished her to have such firm, solid knowledge of the doctrines of the Church and of their application to life, as would enable her to steer her own spiritual barque by a correct compass, and to guide others readily and with assurance.

(Quoted by Sister Bertrande Meyers, in *The Education of Sisters*, New York: Sheed and Ward, 1941, Ch. IV, p. 66.)

WE HAVE A LEADER

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As the chaos of the world becomes more pronounced, as the alert leaders in our country continue to scrutinize our American structure in the interest of National Defense, pointing out the necessity for moral rearmament and all that it implies, a unique opportunity is opening before the Catholics of the United States, an opportunity to add vast areas to Christ's kingdom or to be guilty of the greatest refusal in Christian history. Yet Catholic leaders in the front line are expressing the fear that Catholic America may not be ready to seize this opportunity for Christ, may even look at it with indifferent eyes, seeing it, but unwilling to make the sacrifices it would demand. They are calling upon our institutions of Catholic training to send out Catholic youth with a crusading spirit, ready to give of themselves without stint wherever there is need.

Catholic teachers with vision have been thinking and praying for years: Raise up in our midst a St. Bernard, who will set the Catholic youth of this country aflame with the love of Christ and carry them whirling after him to cast fire upon the earth! We cannot, however, bring back the Middle Ages, with their true individualists, a Bernard, a Francis, a Dominic. We must work in our modern conditions, using in God's service things as they are.

This is an age of organization, even of mechanization. It is an accepted fact that many men who appear to be leaders today are such because they have set up a machine and have managed to keep the controlling levers in their hands. They are not personal leaders, men of splendid vision, of indomitable courage, men who have personal love for their followers and win such love in return. They are rather control experts.

As an antidote to all this we as Catholics possess a unique organization, one that is also an organism. Christianity is a Person: Christ, living and working, praying and suffering, in the members of His Mystical Body; Christ, abiding sacramentally upon our altars; Christ, teaching and ruling through His visible representative, the Father of Christendom, the Pope of Rome. Here then, is our leader, the divinely appointed Head of the only organization that has stood the test of time.

The organization is functioning wonderfully under the stress of modern problems. An active Catholic laity, working under the direction of the hierarchy, is steadily becoming a reality. It is thus that the Church is meeting, and competing with, the modern force of over-organization.

The Church, however, never uses force to gain her ends; she has too much respect for the freedom of the individual. She must still use the fundamental human means of stirring up the will to action, even in an age when these have been abused or superseded by machine methods. Therefore, while she perfects her organization to carry on Catholic Action, she is working at the same time to build up the individuals who must act. I refer to the personalist movement that is finding expression in many ways, prominently in the growing popularity of the Jocists.

The fundamentals already laid by the Liturgical Movement, which has done so much by its emphasis on the Mystical Body to give Catholics a sense of their solidarity in Christ, the personalist movement would carry us a step further; for it aims to give Catholics a realization of their individual responsibility to live their Faith, and thus to become a true Christian leaven in society. There is a new emphasis, therefore, on Christ as a Personal Leader. To supplement this, should there not also be an emphasis on the person of His divinely commissioned representative among men, the gloriously reigning Pontiff, Pius XII?

Knowledge leads to love, and love to loyalty. Let us use every device, then, that teacher-ingenuity can fashion, to make Our Holy Father known to His children. I shall mention only a few that have occurred to me.

1. Make him the center of the school. Have his picture centrally located with varying headings: Christ's Vicar—Our Leader; The Living Voice of Christ, etc. There is a beautiful expression of this in his own words:

May the Almighty grant that the voice of this Father of the Christian family, of this Servant of servants who bears amongst them, unworthily, indeed, but nevertheless really, the person, the voice and the authority of Jesus Christ, find in the minds and in the hearts of men a ready and willing reception.

2. Combine this picture with others, linking up with the formal religious instruction or the liturgical year, and thereby bring out the supra-personal nature of the Pope, His Divine Authority, perhaps using such headings as the following:

Christ in His Church

In His members—relying his life in God's service
In the Sacrament of His Love—feeding mankind
In His Vicar—teaching and guiding mankind

Christ Our Leader—He abides with us

In His members—our co-laborers for Christ
In His Sacrament—our food and strength
In His Vicar—our leader in the cause of Christ

Christ in the Crib—come to save us

Christ in the Eucharist—abiding to nourish us

Christ in His Vicar—guiding and leading us

3. When possible associate this with special celebrations. For example, at one Catholic college the College Peace Day Program was re-enforced by a bulletin board, effectively concretizing the work of the Popes for Peace. The program itself was literally the Voice of the Pope, for the student-speakers each presented a suitable section from one of the encyclicals.

4. There could be a definite program of instruction carried on, by means of bulletin board, class projects, radio programs, or other means. The school paper might collaborate, running a questionnaire and giving recognition to those who, picked at random by a reporter, were able to pass a comprehensive check-up.

There are two ways of handling this instruction. It could make use of passing material and the inspiration of the moment. For example, you have caught the echo of a defeatist attitude among your students, that sense of "It is no use; the task facing the world is too big, and anything we could

do is too small." You seize the opportunity to post the question: "Are you a defeatist-Catholic?" And follow it with: "Read your leader's answer to that." And below will be the challenging words of Pius XI repeated by his successor at Budapest:

I thank God day by day that He has made me live in this time. This deep, all-pervading crisis is unique in the history of mankind: one must be proud to be able to play one's part in this tremendous drama. Good and evil are interlocked in a gigantic struggle. Nobody has the right to be an onlooker at this momentous hour.

The instruction might be a carefully planned program, something like the following:

Thesis: Pius XII is the true leader divinely raised up to lead the world in the most crucial moment of its history.

The Crisis—it could be presented in various ways:—statements of men of the press, leaders of governments, etc. In the Pope's own words it was expressed when he ceremoniously received the credentials of the new Lithuanian envoy to the Holy See as follows: "over the face of Europe, which is Christian right down to its foundations, the dark shadow of the thought and work of the enemies of God is growing longer, closer and more menacing everyday. In such circumstances, more than at any other period of its history, the preservation and the defense of Our Christian heritage take on a decisive importance for the future destiny of Europe and of each of its people, great and small."

The Leader—this could be developed in different ways. Bring out under such headings, as, *The Man*, *The Priest*, *The Statesman*, etc., the great gifts, personal and supra-personal, which God has bestowed on him for the fulfilling of his great office. The small journalistic biography, *Pius XII, Priest and Statesman*, by the Dutch journalist Kees Van Hoeck, would be very helpful; the foreword by the Bishop of Galway would also suggest different lines of development.

Especially should students be given an appreciation of the full significance of the Papacy as it is in the divine plan. They should understand that the Pope is not only the Spiritual Father of Catholics but of the whole world, that he is also, by virtue of his office, a civil authority, independent of and superior to any individual power on earth, and that if he were allowed to exercise to the full this function of the Pontifex Maximus, he would be the supreme moral force, able to reconcile the conflicting interests that bring disorder and strife into the world; in other words, he is the arbiter

of the world, able to direct society with Divine Authority along the paths of justice, order, and peace.

This world-wide harmonizing authority is being recognized more and more by thinking people outside the Church; in fact, if we can judge from the newspaper reactions to the recent broadcasts of the Holy Father, many are looking to it as the one hope of order in an age of chaos. Surely Catholics should have a clear understanding of the principles involved and be familiar with the high-lights of its history.

Here, then, is a modern emphasis in the Catholic teaching apostolate. It has only one end: to focus the attention of Catholic youth on the crisis that we face, to make them realize that we have a leader who can guide us through it, a man who can win our admiration and enlist our loyalty, a man truly raised up by God to be for the world an Ark of Salvation. One alumna of a Catholic college on her own initiative started a little custom within her family and is spreading it among her friends; every day they add to their grace at meals a little prayer for the Holy Father. Can we not as teachers, as leaders of youth, show a like spirit of love and consideration for the man who has at heart the burdens of the nations?

Let every worker in Christ's vineyard become a John the Baptist to the disciples he has gathered about him. Archbishop Goodier gives a beautiful picture of what I mean: St. John is standing among his disciples at the Jordan; the lonely figure of Christ appears, passes quietly along the pathway, and disappears from view; St. John points after Him with the words—"Behold the Lamb of God." This is repeated several times until his choicest followers hurry after the lonely figure, asking simply: "Where dwellest thou?" With the poignant words, "Come and see," there began a new apostolate, one that turned the world upside down for Christ. Let us, then, point to the human figure who stands alone on the pinnacle of power on earth, the man who bears upon his shoulders the whole weight of the world's woes, the man in whose mind and heart are the solutions of the world's problems—the visible representative of Christ on earth, His Holiness, Pius XII.

Confraternity of Christian Doctrine

THE PRESENT STATUS OF RELEASED TIME IN NEW YORK

RIGHT REVEREND WILLIAM A. SCULLY
Secretary of Education, Archdiocese of New York
New York City

EDITOR'S NOTE: This paper was presented by Monsignor Scully at the Seventh National Congress of the Confraternity of Christian Doctrine in Philadelphia in November, 1941.

"Weekday Classes in Religious Education," *Bulletin* 1941, No. 3, a publication issued by the Federal Security Agency, United States Office of Education, reports that special legislation for the release of public school pupils during school hours for religious education has been enacted in eight states of the Union. Since this report was published, Massachusetts has been added to the list. The State of New York enacted released time legislation in 1940.

The released time movement in its national scope has been Protestant in its origin, and since 1913 has been accepted by the Protestant communities throughout the country as an integral part of their religious educational program. During recent years, the Catholics of the State of New York have supported this movement and encouraged its spread in their local communities.

In some parts of the State, notably Rochester, released time has been used for religious instructions of the public school children for over twenty years. The local Boards of Education have recognized the right of parents to secure the release of their children for religious instructions during school time. The constitutionality of such regulations was

established by the State Courts in 1927. During 1925-26, the School Board of White Plains, New York, released pupils for thirty minutes each Wednesday for religious instructions. The Supreme Court upheld the legality of this practice in 1926, and this decision was confirmed by the New York State Court of Appeals in May, 1927.

It is necessary to recall at this time the fact that New York State may neither contribute money to nor permit the use of its property by any religious denomination. This prohibition has been a part of our State Constitution since 1894. Article XII, Section 4, of the New York State Constitution provides:

Neither the State nor any sub-division thereof, shall use its property or credit or any public money, or authorize or permit either to be used, directly or indirectly, in aid or maintenance, other than for examination or inspection, of any school or institution of learning wholly or in part under the control or direction of any religious denomination, or in which any denominational tenet or doctrine is taught, but the legislature may provide for the transportation of children to and from any school or institution of learning.

A bill legalizing the released time plan was introduced into the state legislature by Frederic R. Coudert, Jr., and Matthew J. H. McLaughlin. It was passed on March 26, 1940, and signed by Governor Lehman on April 9, 1940. The bill took the form of an amendment to Section 625-B of the State Education Law and reads: "Absence for religious observance and education shall be permitted under rules that the Commissioner shall establish." Governor Lehman's memorandum, submitted when he signed the Coudert-McLaughlin Bill, is a memorable document.

Under this bill the State Commissioner of Education shall establish rules under which children may on certain occasions be permitted to leave school for the purpose of attending their religious observances and receiving religious education.

For some time it has been the practice in many localities in the State to excuse children from school a certain period each week for religious instruction. The board of regents has recognized the right of local school boards to do this. The Court of Appeals unanimously held that the practice was within the letter and the spirit of our Constitution and laws. In so holding the Court of Appeals pointed out: "Neither the Constitution or the law discriminates against religion.

Denominational religion is merely put in its proper place outside of public aid or support."

However, at the present time there is no uniformity of practice throughout the State. Nor is any officer or agency of the State authorized or charged with the responsibility of adopting rules under which absences for religious observances or instruction may be permitted. This bill will assure some uniformity and permanency by placing the authority and responsibility upon the State Commissioner of Education to adopt such rules.

A few people have given voice to fears that the bill violates principles of our Government. These fears in my opinion are groundless. The bill does not introduce anything new into our public school system nor does it violate the principles of our public educational system.

On July 1, 1940, Dr. Ernest E. Cole, State Commissioner of Education, issued the following regulations governing the operation of the released time program throughout the State:

The State Education Department

ABSENCE FOR RELIGIOUS OBSERVANCE AND EDUCATION

Rules

1. Absence of a pupil from school during hours for religious observance and education to be had outside the school building and grounds will be excused upon the request in writing signed by the parent or guardian of the pupil.
2. The courses in religious observance and education must be maintained and operated by or under the control of a duly constituted religious body or of duly constituted religious bodies.
3. Pupils must be registered for the courses and a copy of the registration filed with the local public school authorities.
4. Reports of attendance of pupils upon such courses shall be filed with the principal or teacher at the end of each week.
5. Such absence shall be for not more than one hour each week at the close of a session at a time to be fixed by the local school authorities.
6. In the event that more than one school for religious observance and education is maintained in any district, the hour for absence for each particular public school in such district shall be the same for all such religious schools.

Outside of New York City in September, 1940, local Boards of Education put into effect the rules and regulations laid down by the State Commissioner. Generally, in the cities and towns, a coordinating committee was established to direct the program, establish relationship with the schools

and reach out effectively to secure the consent of the parents of the public school children. In most communities, school officials felt that they should cooperate in making this program effective in order to further the religious life of the children and to promote their social and personal integrity. The released time program was accepted as a means of inculcating these fundamental religious concepts which are the basis of our democratic way of life.

At the close of the school year, June, 1941, there were 14,279 children on released time in the seven counties of the archdiocese outside of New York City. Of this number 6,904 were in the elementary schools; 3,024 were in the junior high schools; 4,351 were in the senior high schools. During this first year, 89 rural parishes out of a total of 160 attempted the released time program.

In the City of New York, the irreligious and atheistic groups were loud in their opposition to the inauguration of this plan. They were joined by various Jewish organizations, The United Parents' Association, The Public Education Committee, The Teachers' Guild, The Teachers' Union, The Civil Liberties Union, The Committee for Cultural Freedom, John Dewey appearing in person. The Board of Education, however, on November 13, 1940, by a vote of six to one, accepted the released time program for the City of New York.

The main objections to the adoption of the program were that released time (1) violated the principle of the separation of Church and State; (2) brought disunity amongst the children of the public schools; and (3) was a means of segregating the children according to religious groups and was, therefore, un-American. We have quoted Governor Lehman's memorandum in full as the best answer to these objections.

The Protestant Federation of Churches in New York and Brooklyn joined with the representatives of the Catholic Church in urging the adoption of this program. The Jewish Community, on the whole, has been apathetic. However, the Jewish Educational Committee and some individual rabbis are now cooperating with the Coordinating Committee in furthering the purposes of this legislation.

The Coordinating Committee, comprising Protestant, Catholic and Jewish representatives, has been established in the City of New York to direct the efforts of the religious forces, to plan effectively for the operation of the laws, and to discuss with the school board such items as dismissal hours, grades to be included in the program, and other questions of common interest. Under this Committee's direction, experimental centers were opened in February, 1941, in the five boroughs. Selected areas were chosen and instruction centers were established in the neighboring churches. In June, 1941, 10,151 Protestant, Jewish, and Catholic children were on released time in the City of New York. Of this number: 1,985 were Catholic children from the Boroughs of Kings and Queens in the Diocese of Brooklyn; and 2,952 were Catholic children from Manhattan, Bronx, and Richmond in the Archdiocese of New York. Approximately 50% of the total registrants were Catholic children. During this period of experimentation, the pupils were drawn from the third to the sixth grades inclusive. With the beginning of the present school year, however, the grades have been extended in some centers to include the eighth grade and occasionally the ninth, when the children are drawn from a junior high school.

Catholic children have been escorted from the public schools to their various churches on Wednesday afternoons at two o'clock. The classrooms in the parochial school have been used for the instructions. The parochial school children have been gathered for school assembly, singing or devotional exercises in the church leaving the classrooms for the public school children. The classes are taught by the religious under the supervision of the parish priest. Attendance, as required by law, has been faithfully taken and the names of the absentees transmitted each week to the principal of the local public school.

With the beginning of the school year in September, 1941, the released time program was extended to new areas. In the Parkchester area of the Bronx, Jewish, Protestant, and Catholic centers were opened for the first time. Likewise, in the East Bronx and Mid-West Manhattan, new centers were established. In other areas where the Catholic population

predominated, the Church carried out a more extensive independent program. In the Italian and Puerto Rican sections of East Harlem, seven parishes collaborated in extending the released time program to the children of the public schools in their immediate vicinity. In the Diocese of Brooklyn, ten centers were opened in neighborhoods predominantly Catholic with a registration in these ten parishes of 10,000 children. At the present time, November 1941, the enrollment of the Catholic centers in Manhattan, Bronx, and Richmond totals 19,725, and in the boroughs of Kings and Queens, there is a registration of 37,232. The total number of Catholic children attending released time instruction in the City of New York amounts to 56,957.

A further breakdown of figures according to dioceses reveals that in the Archdiocese of New York with all urban and rural centers included, there are 34,004 children on released time. In the Diocese of Brooklyn, a total of 45,232 Catholic children are receiving instruction during released time. The combined released time registration of the Archdiocese of New York and the Diocese of Brooklyn is 79,236.

A word might be said concerning the advantages or disadvantages found in the operation of this program. When a Catholic parish has no parochial school, many difficulties must be surmounted for the conduct of a successful center. Adequate classroom facilities are essential; proper grouping of children according to age and grade is most necessary. Some communities with a predominance of foreign-born Catholics encounter difficulties. Financial resources are limited; over-lapping jurisdiction between parochial and national churches must be overcome; and in outlying areas the problem of transportation is always present. In some rural parishes the pastor provides bus transportation so that the children may be gathered together and brought to the church.

A central Confraternity Office is essential for effective cooperation with the Coordinating Committee, for the supervision of the parish centers, for the distribution of regulations and announcements of the local school board, and for the presentation to the teachers engaged in this work of new

materials, charts and literature necessary for the successful operation of the parish units.

The Church in New York is irrevocably committed to the parochial school as the agency of Christian instruction. Unfortunately, many of our children cannot attend a parish school. The released time plan therefore has been welcomed by the Catholics of New York as a supplementary program, and we have every reason to hope that through its operation our public school children will become better citizens both of the State and of the Church.

EDITOR'S NOTE: On January 30, 1942, we received the following additional information from Monsignor Scully: "The program is working most successfully, and the Board of Education reports that 101,633 children of all faiths were attending Released Time classes on December 10, 1941. The plan has been in operation in New York City for a year and a half."

THE APOSTLESHIP OF TEACHING

Self-deceit is one of the most subtle things in the world. It takes courage to try to see ourselves as others see us. A teacher will sometimes excuse his lack of interest and earnestness in his school work by alleging a multiplicity of other so-called "more important duties." With due allowance for exceptions, we may say that these other duties cannot be more important to a teacher. Usually others can be found to perform them. More than likely these outside interests are more flattering to his vanity; they are more remunerative in providing him with places for recreation and entertainment; they minister nicely to his escapist attitude toward the work that has been assigned to him by his superiors. Even such priestly work as preaching cannot be alleged as an habitual excuse for neglect of his teaching assignment, for preaching, as we have seen, is not more priestly than teaching when done for love of souls.

By Henry A. Caffrey, O.S.A., "The Apostleship of Teaching," *The Tagastan*, Vol. 4, No. 2 (1941), p. 100.

SOME OF THE FORMS USED IN THE DIOCESE OF BAKER CITY, OREGON

EDITOR'S NOTE: An examination of the questions asked on the following forms will show that the diocesan office of the Confraternity in Baker challenges teachers rather skillfully. In examining some of the forms filled out by Catechists we saw the result of this challenge, as they analyzed difficulties and commented on their work.

I. CATECHIST'S REPORT

Name: _____ Date: _____ 19_____

1. Where are you teaching? Name place: _____
2. What grade or grades are you teaching? _____
3. What is the total enrollment of your class? Boys _____
Girls: _____
4. What is the average attendance in your class? _____
5. How often have you taught Religion since classes began in Fall? _____
6. How many times were you absent? _____
7. What do you find most interesting about this work? _____

8. How much time do you spend preparing each lesson? _____
9. Are you up-to-date in your Work Book with the children? _____
10. What means do you use to make the Religion classes appeal to the children? _____
11. Where are you now in the prescribed texts? Give page number:
Bible History: _____ Catechism: _____
12. Do you follow the Course of Study? _____
13. Is your Roll Book up-to-date? _____
14. What is your biggest difficulty? _____

15. Give here one little incident or story connected with your teaching this class that appealed to you.

II. BI ANNUAL REPORT OF CHAIRMAN OF TEACHERS

Place: _____ Date: _____

Number of lay teachers: _____ No. of children enrolled _____
No. of Sisters teaching: _____ in classes: _____
No. of substitute teachers: _____ No. on Home Directed _____
Study Courses: _____
No. of Scorists: _____

Missions included in this report: (Give Names) _____

Times per week instructions are held: _____

Length of class period: _____

Special feature of classes: _____

Difficulties: _____

Monthly teacher meetings: When do you meet? _____

Where? _____

What procedure do you follow? _____

Do the Scorists attend? _____

What topics have you discussed at the meetings this year? _____

Signed _____

III. SCORIST'S REPORT

Name of Scorist: _____ Date: _____

1. To which parish do you belong? Give name and place: _____
2. How often do you correct papers for children on the Home Directed Study Courses? _____
3. When and where? _____
4. How many papers do you correct? _____
5. What comments, if any, do you write on the papers for the children? _____
6. Do you send monthly reports of the children's work to the parents? _____
7. What do you find most interesting about this work? _____
8. What means do you use to make the written assignments appeal to the children whose papers you correct? _____
9. Do the children send in their papers regularly for correction? _____
10. Where do the children live whose papers you correct? _____
11. Do you ever give a little prize for work well done? _____
12. How do you try to get children to do this work carefully and on time? _____

REMARKS:

IV. HOME RELIGIOUS PRACTICE AND STUDY¹

Name	Sun.	Mon.	Tues.	Wed.	Thur.	Fri.	Sat.
Morning Prayers							
Night Prayers							
Half Hour Study							
Special							

NOTE: All pupils are expected to say night prayers in common; i.e., with other members of the family. Morning prayers may be private. Minimum requirement for study is one-half hour four times each week.

Signed by Father

Signed by Mother

V. TO THE PARENTS²

Kindly sign this paper after the child has completed the lessons for the second half of the month. Pin it to the child's exercises and mail immediately.

NAME OF CHILD _____

1. My child studied and was taught his religion _____ times each week. Total number of hours: _____
2. We had family prayers, or the children said their night prayers together. Yes _____ No _____
3. On Sunday when we could not go to Church, we had special prayers in the home. Yes _____ No _____

Signed by Father _____

Signed by Mother _____

¹ Children receive these slips at Religion classes, check and return them weekly.

² Form used in the Home Directed Study Course.

THE APOSTLESHIP OF TEACHING

He who is a true teacher will always be mindful of the fact that he teaches as much by example as he does by word. He will fear lest it ever be said to him by his pupils, "What you are speaks so loudly that I cannot hear what you say." If the chief difference between the priest-teacher and the lay-teacher is the collar and the habit, then it were better if the former gave up teaching. The priest has not the same kind of incentive for hard work as has the lay-teacher—the need of earning a living for himself and family, the fear of poverty, the necessity of providing for his old age. The driving power of the priest must come from his love for souls. If he lacks that, then he need not lament the fact that he is not allowed to labor on the missions or in a parish. He would fail there just as he is failing in the class room, because a priest who has little love for souls condemns his priestly work to failure anywhere.

By Henry A. Caffrey, O.S.A., "The Apostleship of Teaching," *The Tagastan*, Vol. 4, No. 2 (1941), p. 99.

THE CONFRATERNITY QUESTION BOX

1. Q. *In what Encyclical does Pope Pius XII give his message to the Church in the United States?*
A. *Sertum Laetitiae*, "To the Church in the United States," is an Encyclical Letter of Pope Pius XII issued on the occasion of the one hundred and fiftieth anniversary of the establishment of the American hierarchy. The official Vatican English translation with discussion club outline can be procured from the National Catholic Welfare Conference, 1312 Massachusetts Ave. N.W., Washington, D. C. (Price 10c per copy.)
2. Q. *In Sertum Laetitiae, does Our Holy Father Pope XII refer to the Confraternity of Christian Doctrine?*
A. Yes. Pope Pius XII places the Confraternity of Christian Doctrine in a primary position with Catholic Action. "Among the associations of the laity . . . there are those which have won for themselves laurels of unfading glory—Catholic Action, The Marian Congregation, The Confraternity of Christian Doctrine; their fruits are the cause of joy and they bear the promise of still more joyful harvests in the future."
3. Q. *How does Pope Pius XII look upon our educational system?*
A. The Holy Father says: "We raise Our voice in strong, albeit paternal, complaint that in so many schools of your land Christ often is despised or ignored, the explanation of the universe and mankind is forced within the narrow limits of materialism, and new educational systems are sought after which cannot but produce a sorrowful harvest in the intellectual and moral life of the nation."

4. Q. *Does Our Holy Father make a pronouncement on American problems other than education?*
A. The Holy Father points out vices prevalent in the United States, among which he mentions: "thirst for pleasure, drunkenness, immodesty and costly styles in dresses, prevalence of crime even among minors," etc., but he speaks at some length on divorce, mixed marriages, and disorders of social justice.
5. Q. *Does the Pontiff suggest any Catholic training to meet today's problem?*
A. Yes. Pope Pius XII proclaims: "The needs of our times then require that the laity . . . procure for themselves a treasure of religious knowledge, not a poor and meagre knowledge but one that will have solidity and richness through the medium of libraries, discussions and study clubs; in this way they will derive great benefit for themselves and at the same time be able to instruct the ignorant, confute stubborn adversaries and be of assistance to good friends."

A CHILDLIKE APPROACH CAPTURES THE CHILD'S IMAGINATION

As a rule, children do not grasp a truth by merely hearing it mentioned. They must be helped by various means to understand and appreciate that truth according to their capacity. Vague generalities impress children even less than they do adults. One simple concrete illustration will help a child to feel and comprehend a truth much better than will a dozen abstract statements of fact.

By Aloysius J. Heeg, S.J., "Religion in Elementary School," *The Faculty Adviser*, Vol. IV, No. 3 (November, 1940), p. 7.

New Books in Review

The Sacrament Charts. By the Mission Helpers of the Sacred Heart, Towson, Md., Paterson, N. J., St. Anthony Guild Press, 1940. Twenty-one reading charts, 24x25 inches, on durable cardboard of various colors; sixteen colored pictures, 9x12 inches, and flash cards. Price \$5.00.

These Sacrament charts were prepared for use with Catholic public school pupils of the intermediate grades. They present in story form the reception of the seven Sacraments by John Paul and his sister, Teresa, and provide a stimulating and vivid presentation of the Sacraments. There are three charts for each Sacrament; the first presents essential doctrine, the second the sacramental graces received, and the third shows how these graces are used in daily life. The charts aim to give understanding of the essential doctrine, and to develop an appreciation of the graces received that will lead to the right use of these graces in daily life.

Appreciation leading to right value is the dominant note of the charts. For instance, the doctrine chart for the Sacrament of Penance ends with the statement: "Teresa had no mortal sins to confess. But she was going to confess her venial sins, and get more grace from God." The appreciation chart, presenting sacramental grace, reads in part: "The Sacrament would give her a special grace. It would help her to be truly sorry for all her sins. It would make her stronger against sin, and it would make her soul brighter and more beautiful. She would have more sanctifying grace, and her soul would be more like to God." Here is a positive presentation of reception of this sacrament that prevents or corrects the idea of the Sacrament of Penance being solely for the forgiveness of sin. The purpose of the constant emphasis on elements that make for appreciation is that the child may

learn so to value the sacraments that he receives them when and as he should, and uses the sacramental graces they bestow.

Flash cards contain key words of the reading charts, and identification words that call for correlated doctrine. The presentation of doctrine in a way that leads the child to see relationships is an important phase of teaching religion to our pupils of public schools. The charts have been prepared with this thought in mind. For instance, on the doctrine chart for the Sacrament of Penance the pupil reads: "She knew that when people commit mortal sin they lose sanctifying grace. But God loves them so much that He helps them to be sorry and to confess their sins to the priest. Then their souls are bright and beautiful again." A flash card used with this chart is "actual grace," and the pupils are to find, not the words, but where actual grace in operation is mentioned, as they read the chart.

Methods of using the charts, outlined in a descriptive folder, indicate ways in which they may be used to provide the reading experience necessary for assimilation, repetition for memorization and increased understanding, exercises in which the doctrine is made personal for the child in order to increase appreciation, and correlation with the catechism text. The story form is particularly appealing to the children, and the ways in which the charts provide opportunity for constant pupil participation, stimulate thought, and promote discussion, recommend them to the catechist. The pictures illustrate the institution of some of the sacraments, the reception of each sacrament by either John Paul or Teresa, and other subjects that help to make clear some essential point in regard to a particular sacrament. They are particularly suitable for picture study. While prepared specifically for the public school pupil, the charts will be a welcome addition to the visual aids for teaching Religion in the classrooms of parochial schools.

Religious Outlines for Colleges—Course IV—Life Problems. By John M. Cooper, Washington, D. C., The Catholic Education Press, 1941. Pp. xx+273. Price \$1.35.

In this revised edition of Course IV of Monsignor John M. Cooper's series of texts for College Religion there are innumerable changes and additions. In making these changes the author states that he has been guided by the general aim of the whole course, "to put emphasis upon actual life problems of the students, problems they are facing during their student days as well as problems which they will need to face thereafter. Some ninety additions have been made to the reference lists to bring them up to date." Most of the changes have been made in the chapters on Faith, Broadmindedness, Spiritual Headway, Choice of Life Mate, and Living in Wedlock, and Health. This JOURNAL has always been most enthusiastic about Monsignor Cooper's contributions to the teaching of Religion, both in theory and in his textbooks for College classes. The following, from the author's Preface to this second edition of Course IV, states his position relative to the objectives and content of the senior course in Religion:

It does not matter a great deal, we are inclined to think, in what yearly order the courses dealing with moral, dogma, Christ and the Church, are given. For instance, while actually the course on morals represents Course I in the present Outline, it could be just as well given in sophomore or junior year. But we believe for the reasons above given, that in the senior year religious content should not be of theoretic nature,—apologetic, philosophical, historical, or other,—but distinctly of a practical nature,—a life problems course dealing with the major practical problems of the students. The present text represents such an experiment. We are keenly aware that even in its revised form it is very far from being the last word. Our hope for a more definitive content lies in the pooling of experience on the part of many teachers working, creating and experimenting independently on our many campuses towards the building up of a more adequate content and presentation of life problems.

The Curriculum of the Catholic High School for Boys. By Brother William Mang. Notre Dame, Indiana: The Ave Maria Press, 1941. Pp. viii+330. Price \$3.00 Cloth Bound, \$2.50 Paper Bound.

Readers of this JOURNAL are already familiar with a small portion of the data from Brother William's investigation. In the May, 1941 issue of this JOURNAL we published "Some Religious Practices of Catholic High School Boys" by Brother William. The present report evaluates the curriculum

of those Catholic high schools for boys in the states comprising the area of the North Central Association of Colleges and Secondary Schools. Brother William's study was made under the direction of Dr. Leonard V. Koos, professor of Secondary Education at the University of Chicago. In his introduction Brother William describes the purpose of the study in the following paragraphs:

The primary purposes of this study is to evaluate objectively the curriculum of the Catholic high school for boys, or to determine by means of objective data how suitable the curriculum is for the type of pupil enrolled. In view of the intelligence of pupils in the schools, the socio-economic status of their fathers, their plans, their success in the subjects in which they are enrolled, their interests and activities, and the experiences of former pupils, is the curriculum as it operates appropriate for them, or does it harmonize with their interests, their abilities, and their educational and vocational expectations? Stated more in detail:

(1) Are the kinds of curriculum offered of sufficient number and variety to make provision for the interests and abilities and the educational and vocational plans of the pupils enrolled?

(2) Are the subjects offered of such a nature as to provide for both the common and the probable special needs of pupils, or are the offerings largely college preparatory? Is there justification for a large proportion of college preparatory subjects? Are the required subjects too difficult or lacking in interest for large groups of pupils? Did the subjects which former pupils pursued prepare for the type of work the pupils entered, and have these subjects been of practical value?

(3) Does the educational program of the school influence the religious and recreational life of pupils and of former pupils?

The following chapter headings indicate the authors organization: The Catholic High School for Boys; The Program of Studies; The Textbooks in the Catholic High Schools; The Catholic High School Boy and His Achievement as Measured by Teachers' Marks; Interests and Activities of Catholic High School Pupils; Intensive Study of Juniors and Seniors in the Different Curriculums; Activities and Interests of Former Pupils; Evaluation of the Curriculum.

The Children's St. Francis. By Catherine and Robb Beebe. Paterson, N. J.: St. Anthony Guild Press, 1941. Pp. 105. Price \$.50.

This biography of St. Francis of Assisi contains the pleasing characteristics in language, selection of content and pictorial illustration that Catherine and Robb Beebe have manifested in their other works published by St. Anthony Guild Press. The volume can be read with pleasure by children from third or fourth grade through the elementary school years.

Modicum. By Bruno Hagspiel, S.V.D. Paterson, N. J.: St. Anthony Guild Press, 1941. Pp. viii+204. Price \$1.00.

In his Preface the American editor says that the practice of a monthly recollection day by secular priests is becoming more and more popular. The present volume offers twelve meditations for the busy priest, one for each month of the year. The following, from the table of contents, indicate the volume's organization: Preface to the American Edition; Author's Preface: Peace and Health; January: Insight, Consideration, Caution; February: Seeking God and Praising God; March: Unconditional Surrender to God; April: Never Forsaking God; May: Mistakes; June: The Good God; July, Our Priestly State; August: The Interior Life; September: Living with Christ; October: Redeeming with Christ; November: Pastoral Work; December: Wholly for God.

The Voice of Trappist Silence. By Fred L. Holmes. Harry Lorin Binsse, Managing Editor of *Commonweal*, Consulting Editor. New York City: Longmans, Green and Co., 1941. Pp. xi+114. Price \$2.50.

This is the story of the three foundations of the Trappist Order in the United States. In describing the hidden life of these monks the author adds interesting descriptions of their physical life. From the inspiration he himself received from the Trappist monks and their life, Mr. Holmes makes practical applications to the life of laymen living in the world. *The Voice of Trappist Silence* is the result of a study of Trappist life that the author, who is both lawyer and publicist, has been making for a period of five years. Mr. Holmes submitted his manuscript to the Trappist for criticism, and

has incorporated into his text changes suggested by them. The many fine illustrations in the text contribute to the study.

The National Catholic Almanac. Thirty-sixth year of publication, 1942. Paterson, N. J.: St. Anthony Guild Press. Compiled by the Franciscan Clerics of Holy Name College, Washington, D. C. Pp. 784. Price \$1.00.

The more one becomes familiar with the wealth of content in this *Catholic Almanac* the more desirous we are to give it mention in the JOURNAL even at this late date. Doctrine, Apologetics, Education, Sociology, Science, Fine Arts, History and Civics, Government, Economics, Sports, Home and Law all receive attention that one could not expect to find elsewhere within the covers of a single volume.

Progress in Divine Union. By Rev. Raoul Plus, S.J., translated from the French by Sister Mary Bertille and Sister Mary St. Thomas. Cincinnati: Frederick Pustet Co. (Inc.), 1941. Pp. 142. Price \$1.50.

Father Plus' latest book offers generous self-conquest and the spirit of prayer as twin aids toward the goal phrased in the title, "Progress in Divine Union." Written in and for a time of trouble and adversity this short treatise asks courageous souls to make "a complete gift of self . . . to practice a life of complete generosity without any reservation or let down; to strive for intimate union with God, for recollection or the spirit of prayer." Every chapter is firmly based on the fundamental truths of our faith: Calvary leads to Thabor; all are called to complete Christ's work of redemption; progress in prayer requires effort and fidelity; "God is not in the whirlwind." Striking is the inspirational call to "a broader vision." "To think that when we have such aptitude for the great, we are dominated by the small." Newman has said that "he who tries to say simply what he feels, what religion demands, what faith teaches, what the Gospel promises will be eloquent without intending it." This is precisely what Father Plus has done, with his own sympathetic under-

standing of souls. The resultant eloquence is ample commendation of the book.

Frederic J. Foley, S.J.

Mount St. Michael's
Spokane, Washington

A Declaration of Dependence. By Fulton J. Sheen. Milwaukee: Bruce Publishing Company, 1941. Pp. 140. Price \$1.75.

In his lucid and forceful way Monsignor Sheen exposes the folly of created men excluding the Creator from their council chambers. The series of essays reveals the shifting sands upon which modern political science rests and illustrates how the reverberating ruin of our civilization is the only logical result of building a culture upon philosophical quicksand. With superb clarity he shows how the proud refusal of modern man to acknowledge and fulfill his duties toward the Almighty has brought about the just retribution of an angry God. In pursuing unrestrained liberty a prodigal civilization has found slavery, for when God's existence was denied human rights became but an empty dream. The optimistic corollary of the central theme of the book is a return to God as Creator, Lawgiver and Father of rebellious man. Thus human rights will be solidly founded in a world which will recognize freedom as the right to do one's duty. This is an inspiring book for our modern chaos.

Francis J. Curran, S.J.

Mount St. Michael's
Spokane, Washington

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